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ON

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AT THE

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DISCOURSE VII.

PROPHECIES OF THE DEATH OF CHRIST.

ISAIAH LIII.

1. *Who hath believed our report?*
And to whom is the arm of the LORD
revealed?
2. *For he ſhall grow up before him as a*
tender plant,
And as a root out of a dry ground:
He hath no form nor comelineſs:
And when we ſhall ſee him, there is *no*
beauty that we ſhould deſire him.
3. *He is deſpiſed and rejected of men,*
A man of ſorrows & acquainted with grief;
And we hid as it were our faces from him:
He was deſpiſed, and we eſteemed him not.

4. *Surely he hath borne our griefs,*
And carried our ſorrows:
Yet we did eſteem him ſtricken,
Smitten of God, and afflicted.

5. *But he was wounded for our tranſgreſſions,*
He was bruiſed for our iniquities:
The chaſtiſement of our peace was upon him;
And with his ſtripes we are healed.

6. *All we like ſheep have gone aſtray;*
We have turned every one to his own way:
And the LORD *hath laid on him*
The iniquity of us all.

7. *He was oppreſſed, and he was afflicted,*
Yet he opened not his mouth:
He is brought as a lamb to the ſlaughter,
And as a ſheep before her ſhearers is dumb,
So he openeth not his mouth.

8. *He was taken from priſon and from judgment:*
And who ſhall declare his generation?
For he was cut off out of the land of the living:
For the tranſgreſſion of my people was he ſtricken.

9. *And he made his grave with the wicked,*
And with the rich in his death;
Becauſe he had done no violence,
Neither was there any deceit in his mouth.

10. *Yet it pleaſed the* LORD *to bruiſe him,*
He hath put him to grief.

When thou ſhalt make his ſoul an offering for ſin,
He ſhall ſee his ſeed, he ſhall prolong his days,
And the pleaſure of the LORD *ſhall proſper in his hand.*
11. *He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied:*
By his knowledge ſhall my righteous ſervant juſtify many;
For he ſhall bear their iniquities.
12. *Therefore will I divide him a portion with the great,*
And he ſhall divide the ſpoil with the ſtrong:
Becauſe he hath poured out his Soul unto death:
And he was numbered with the tranſgreſſors;
And he bare the ſin of many,
And made interceſſion for the tranſgreſſors.

THE laſt great diviſion of the Book of Iſaiah begins at the XLIXth Chapter, and conſiſts of Five Diſcourſes, including a methodical detail of the fortunes of the Chriſtian Church.

The ſubject of the Firſt of theſe Divine Diſcoveries, is the Converſion of the Gentile Church. Chh.XLIX,L.1—3.

The Second, in Chh.L.4.—LI.16. reſpects the different conduct of the Jewiſh people in rejecting or receiving the Meſſiah, the abolition of the Jewiſh œconomy, and the victory of Chriſt over the enemies of his Church.

The Third Diſcourſe, Chh.LI.17.—LX. includes a vaſt compaſs of great events: §. 1. The afflicted ſtate of the Church before the coming of Chriſt, the happy change induced by his Advent, and the Kingdom of Chriſt founded on his Paſſion [1]: §. 2. which is deſcribed in all its circumſtances, cauſes, and effects [2]: §. 3. The vaſt enlargement of his Church by the acceſſion of the Gentiles [3]. §. 4. An admonition to the Jewiſh Nation to accept the Goſpel by Faith and Repentance, and a declaration of the deſign of imparting it to the Gentiles [4]. §. 5. Admonition to preſerve the Purity of the Goſpel,

[1] Chh. li. lii. [2] liii. [3] liv. [4] lv.

whoſe

whoſe privileges are univerſal, without excluſion of any Nation or Perſon [5]. §. 6. The Corruption of the Church by ANTI-CHRIST, and the origin and purity of the Reformation [6]. §. 7. The Corruptions of the Reformed Church in MORALS and PRINCIPLES, and the Calamities conſequent on thoſe corruptions [7]. §. 8. The interpoſition of the Son of God in behalf of his Church, labouring under inteſtine diſorders and external hoſtilities [8]. §. 9. The glorious event of that interpoſition, in the future purity peace and univerſality of the Chriſtian Church [9].

In the Fourth Diſcourſe, Chh. LXI. LXII. the Prophet illuſtrates the foregoing topics, through the ſeveral periods of the Church.

In the Fifth Diſcourſe, Chh. LXIII—LXVI. he induces the Son of God in his celeſtial panoply, as the Deliverer of his Church from Edom or Antichriſt [10]: The contrition of the Jews for their rejection

[5] Chh. lvi. [6] lvi. 9.—lvii. [7] lviii. lix. 15.
[8] lix. 15—21. [9] lx. [10] lxiii.

of the Meſſiah [10]: a Vindication of the conduct of Divine Providence, and its merciful intentions towards that Nation [11]: and the whole Prophecy ends magnificently, in declaring the interior excellencies of that pure Chriſtianity, which is alone acceptable to God; his diſregard of mere externals; the amplitude, the glory, and eternal Sanctions of the Goſpel [12].

The Three laſt verſes of the LIId Chapter briefly propoſe the ſame argument, which is amply diſplayed in the whole of the LIIId. It declares both the dignity and extreme humiliation of the Saviour, the efficacy of his Sacrifice, and the prevalence of his Religion.

13. *Behold my ſervant ſhall deal prudently,*
He ſhall be exalted and extolled, and be very high.
14. *As many were aſtoniſhed at thee;*
(His viſage was ſo marred more than any man,
And his form more than the ſons of men:)

[10] Chh. lxiv. [11] lxv. [12] lxvi.

15. *So*

15. *So ſhall he ſprinkle many nations:*
The kings ſhall ſhut their mouths at him:
For that which had not been told them
they ſhall ſee,
And that which they had not heard ſhall
they conſider.

Our admiration is excited, by the dignity and excellencies of this Servant of God, by his extreme humiliation, by the efficacy of his Redemption, and by the complete eſtabliſhment of his Religion. *Behold my Servant ſhall deal prudently.* The perſonal character, MY SERVANT, runs through the whole prediction, and is the true key to it. The Jewiſh paraphraſt, nearly contemporary with Chriſt himſelf, rightly interprets it, *My Servant* THE MESSIAH. He ſhall deal *prudently*, and diſplay the Divine Wiſdom in the whole proceſs of Redemption. He ſhall be *exalted*, by riſing from death; *extolled*, in his coming to judgment; and *high* in the converſion and ſovranty of the world.

The Jews were *aſtoniſhed* at the ſtumbling-block of his Croſs; yet his blood ſhall

ſprinkle and expiate the Nations: the Gentile *kings* ſhall revoke their perſecuting edicts; they ſhall *learn* a doctrine before unknown, and with their people become the willing Subjects of a crucified Redeemer.

The Jews, diſappointed in their expectations of a Temporal Saviour, have long ſince attempted to explain the *perſonal* characters of this prophecy in a *national* ſenſe, as reſpecting the Jewiſh people at large, or the pious and faithful part of them, whether in their former captivity or their preſent diſperſion. We ſhall occaſionally ſhew the abſurdity of this fiction as we proceed in our commentary on this noble inſtance of a literal prophecy, which admits of but one application or completion. For that any other *perſon* was the ſubject of it, as Cyrus, or Joſiah, or Jeremiah, is hardly ſo probable, as to divide our attention: which will be decided, as to the true import of the CHARACTER and DOCTRINE of this Prophecy, by the authority of the New Teſtament.

Ch.

Ch. LIII begins with an exclamation of the Apoſtles and Evangeliſts, complaining of the infidelity of the Jewiſh people: of the inefficacy of Chriſt's perſonal miniſtry, and that of his Apoſtles, to convert that nation, eſpecially the more eminent and powerful part of them:

℣. 1. *Who hath believed our Report?*
And to whom hath the Arm of the Lord been revealed?

By the Report of his Evangeliſts we may underſtand the Prophet to intend the *Doctrine* of Chriſt, and by the Arm of the Lord his *Miracles:* agreeable to the teſtimony of St. Paul, *But they have not all obeyed the goſpel; for Eſaias ſaith, Lord, who hath believed our report?* and of St. John, *But though he had done ſo many miracles before them, yet they believed not on him.* And this Evangeliſt aſſigns the Cauſes of their unbelief, in a paſſage too memorable to be omitted in this place. *That the ſaying of Eſaias the prophet might be fulfilled which he ſpake: Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed?*

Therefore,

Therefore, they could not believe, becauſe that Eſaias ſaid again, He hath blinded their eyes, and hardened their hearts; that they ſhould not ſee with their eyes, nor underſtand with their heart, and be converted, and I ſhould heal them. Theſe things ſaid Eſaias when he ſaw HIS *glory and ſpake of* HIM [13]. One principal cauſe of the incredulity of the Jews, was that *Inattention* to the prophetic characters and deſcriptions of CHRIST, which induced both a moral *ſtupor* and judicial *blindneſs*; which are the juſt gradations of Unbelief. To theſe the Evangeliſt adds another cauſe, the diſſembling and ſuppreſſing their conviction and belief, through worldly and intereſted motives. *Nevertheleſs among the* CHIEF RULERS *alſo, many believed on him; but becauſe of the Phariſees they did not* CONFESS *him, leſt they ſhould be put out of the ſynagogue: for they loved the praiſe of men, more than the praiſe of God.* Such are the general cauſes of infidelity, which in the higher ranks of Society ſprings from that inconſiderateneſs which is the effect of Luxury and Ambi-

[13] Rom. x. 16. John xii. 37—43.

tion,

tion, and is ſupported by a modiſh Philoſophy, emulous of diſtinction in polite and faſhionable circles. All this illuſion, for ſuch it is, would vaniſh as a dream before the luſtre of the Prophetic Evidence: and the Prophecy now before us is ſo luminous, as to have diſpelled this intellectual blindneſs in very many inſtances.

℣. 2. A principal cauſe of the incredulity of the Jews was the humble and ſuffering ſtate of the Meſſiah.

For he ſhall grow up before him as a tender plant,
And as a root out of a dry ground:

moſt elegantly expreſſive of the humble birth of our Lord, deſcended indeed from the ancient root and royal ſtock of David, but obſcured by uſurpation, and excluded from worldly dignity. The Sacred Virgin had no other dowry than her ſanctity of manners, her Faith and acquieſcence: and ſhe expreſſed the depreſſion of her fortune not of her mind, (for ſhe was too humble to ſpeak of her humility) when ſhe ſaid, *He hath regarded the* LOW ESTATE *of his hand-*

hand-maiden. Yet, notwithſtanding this depreſſion in his external circumſtances and appearance in the world, *He grew up before* GOD, under the immediate protection and favour of Divine Providence.

He hath no form nor comelineſs,
And when we ſhall ſee him, there is no beauty that we ſhould deſire him:

The tranſition from the birth and youth of Chriſt, to his manly age and public character, refutes the vain expectation which the Jews had formed, that the Meſſiah would appear in the ſtyle of a King and a Conqueror: that his firſt enterprizes would be to vindicate their nation from the Herodian tyranny, and to aſſert their liberty from the Roman yoke; that thus he would reſtore the kingdom to Iſrael; and that his victories would terminate in an univerſal Empire. Heroes, ſuch as the ancient world admired, appeared with elevation and majeſty: a Roman triumph was the moſt faſtuous exhibition of human glory. Chriſt was infinitely above all this parade of magnificence, pride, and conqueſt. He appeared familiarly among his people, with-

without any external luſtre, a plain poor man, exerciſed in a laborious mechanic art, and as humble in his manners as in his condition. He came in all the ſimplicity of a teacher of righteouſneſs, with a mild and modeſt aſpect, full of compaſſion, kindneſs, and philanthropy. The words before us, *he hath no form nor comelineſs,—no beauty that we ſhould deſire him*, do not intimate any ungracefulneſs in the exteriour or perſon of Chriſt, which was gracious and engaging, and I doubt not, as perfect as that of the Firſt Adam in Paradiſe: and as a public Speaker he was adorned with the moſt powerful and perſuaſive Eloquence. But the Prophecy refers to his being deſtitute of external pomp and attendance, without any great or powerful men to make a party for him, without any arrogant pretenſions of his own, and under obvious diſadvantages from the place of his education and from his employment. We have proofs of this prejudice againſt him, in the Goſpels: *Whence hath this man this* WISDOM, *and theſe* MIGHTY WORKS; their malignity gave the moſt

moſt certain teſtimony of both, while they detracted from the merit of the Great Teacher; *Is not this the Carpenter's ſon? Is not this the Carpenter, the ſon of Mary, the brother of James and Joſes, and of Juda and Simon? And are not his ſiſters here with us: And they were offended at him* [14]. And ſo would many of us be, if he appeared among us in the ſame lowly ſtate, with the ſame connections: we ſhould not conſider him as a man of conſequence and figure enough, to engage our attention. But this was but part of the reaſons, why this Great Prophet was *without honour in his own country*.

The ſtumbling-block of the Jews was the Croſs of Chriſt.

℣. 3. *He is deſpiſed and rejected of men,*
A man of ſorrows, and acquainted with grief.

A man of ſorrows! — how memorably verified in many incidents of his life! above all, in the painful ſufferings that cloſed it!

We hid as it were our faces from him:
He was deſpiſed, and we eſteemed him not.

[14] Matth. xiii. 54, 55. Mark vi. 4.

Even

Even his boſom friends, his beloved diſciples, all forſook him and fled; while the furious multitude uttered their impious indignities. This awful event is ſo deſcribed in all its circumſtances in this and other prophecies, as to give the cleareſt Demonſtration of the *determinate counſel and foreknowledge of God*, and of the great end and purpoſe, for which he was *delivered and taken, and by wicked hands was* CRUCIFIED *and ſlain*[15]. The illuſtration of theſe topics will tend to ſhew the exact completion of this memorable prophecy; and to eſtabliſh our Faith in the Croſs of Chriſt, and our Love to him *who Loved us and gave Himſelf for us.*

℣. 4. *Surely he hath borne our griefs,*
And carried our ſorrows.

The true reaſon of his ſufferings is given in the firſt part of this verſe; in oppoſition to the falſe and miſtaken opinion of the pious Jews before their converſion,

Yet we did eſteem him ſtricken,
Smitten of God and afflicted.

[15] Acts ii, 23.

HE

He hath borne—he, the illuſtrious *perſon* here ſpoken of: not the nation or people at large, who in proſopopœia is generally deſcribed as a female character, The daughter of Sion, the ſolitary City, in all that plaintive elegance which pervades the fineſt of Elegies, Jeremiah's Lamentations. The true rationale of Chriſt's ſufferings is here expreſſed: *Surely*, is expreſſive of the *certainty* of ſo important a propoſition: *He hath borne* our *griefs*. The Servant of God, holy and harmleſs, pure from fraud or crime, in all that ignominy, and ſorrow, and pain, in all his bitter paſſion, patiently ſuſtained a *vicarious* puniſhment, for the Sins of all Mankind: willingly ſubſtituting Himſelf inſtead of Sinners, to bear *their* iniquities, and ſuſtain the puniſhment due to each and all of them. When God determined to ſave reformed ſinners, it was not agreeable to the eternal laws of his moral government, to ſave them without a ſatisfaction to his Juſtice. Such a Satisfaction was indiſpenſably neceſſary. Otherwiſe, the menaces of God againſt Sin would be of no avail, if he ſhould wave his own pro-

prohibition; and it would render our Diſobedience an indifferent thing, and even a ſubject of Approbation and reward, if he ſhould Save us in our own demerits. To avoid ſo impious and abſurd a conſequence, we muſt diſcern, that there is no other way to make our pardon reconcileable with the Divine Rectitude, than by an infinite Satisfaction. He therefore gave his Son, as a Mediator and a Sponſor, to aſſume the human nature; and in that nature to ſuſtain the dire effects of our apoſtacy; anguiſh and agony of mind and body; pain and infamy and death; that by a juſt and rigid ſatisfaction, giving his own ineſtimable life for the forfeited lives of all the world, he might obtain eternal Redemption for all who Believe and Obey him. This is the Doctrine, which reſults from this Prophecy, and from many other paſſages of Scripture. *We pray you in Chriſt's ſtead, Be ye reconciled to God: for he hath made him to be ſin*, or, a ſin-offering, *for us, who knew no ſin, that we might be made the righteouſneſs of God in him*[21].

[21] 2 Cor. v. 20, 21.

He *bore* [22] our griefs, he *carried* [23] our ſorrows. He not only took them away, but took them on himſelf, a burden infinitely heavier than his croſs.

St. Matthew applies this paſſage to Chriſt's healing the ſick [24]. *He caſt out the ſpirits with his word, and healed all that were ſick: that it might be fulfilled which was ſpoken by Eſaias the prophet, ſaying, Himſelf took our infirmities, and bare our ſickneſſes.* Which is only an elegant accommodation of the prophetic words, to the events then preſent; intimating that the fatigue, which Chriſt ſuſtained in healing the ſick and caſting out evil ſpirits, was a fit emblem of his pain and paſſion in healing our ſpiritual diſeaſes.

Yet we did eſteem him ſtricken, ſmitten of God, and afflicted. The Jews in their unbelief, who beheld him, condemned by Pilate as a rebel to Ceſar, by the High-Prieſt and Council as a deceiver and impoſtor, conſidered him as a ſtate-criminal,

[22] נשא [23] סבל [24] viii. 16, 17.

like

like a leper [25] ſecluded from ſociety, and cut off by a judicial ſentence. As the Pſalmiſt foretold, *They perſecute him, whom Thou haſt ſmitten* [26]. But the Prophet clears their unjuſt aſperſion, by aſſigning a circumſtantial ſpecification of the True Cauſe of Chriſt's ſufferings:

℣. 5. *But he was wounded for* OUR *tranſgreſſions,*
He was bruiſed for OUR *iniquities:*
The chaſtiſement of our peace was upon Him;
And with His ſtripes we are healed.

Chriſt is repreſented to us as on his Croſs. He was *wounded*, or PIERCED [27] with the nails and ſpear, as it was foretold by the Pſalmiſt [28]: *They* PIERCED [29] *my hands and my feet.* The twenty-ſecond Pſalm is an hyperbolic exaggeration of grief, if applied to any other ſubject: but agrees in all its emphaſis to the paſſion of Chriſt, who decided its prophetic ſenſe, by repeating, probably, the whole Pſalm on the Croſs, as the conſolation of his ſufferings, in their end and purpoſe expreſſed by

[25] נגוע [26] lxix. 26. [27] מחלל
[28] xxii. 16. [29] כארו Bochart. hieroz. I. iii. 6.

the tranſition to the glories of his kingdom. It is a deſcription of a Roman puniſhment, inflicted by Roman ſoldiers, who did not underſtand even the language of the prophecy. All the uſages, at our Saviour's trial and paſſion were ſo completely Roman, that they muſt have been inconceivable in the age of David, otherwiſe than by the SPIRIT of prophecy. The ſame Spirit dictated thoſe plaintive and triumphant ſtrains of the LXIXth Pſalm, which are ſo deſcriptive of a ſuffering yet glorious Redeemer.

I will pour upon the houſe of David and upon the inhabitants of Jeruſalem, the ſpirit of grace and of ſupplications : and they ſhall look upon Me whom they have pierced[30]. which was literally fulfilled at the crucifixion [31]. and ſpiritually, when their Country was deſolated by the Romans, and whenever the Jewiſh people ſhall feel and lament the guilt of their anceſtors [32].

In that day there ſhall be a fountain opened to the houſe of David and to the inhabitants of

[30] Zech. xii. 10. [31] John xix. 37. [32] Rev. i. 7.

Jeruſalem, for ſin and for uncleanneſs. By an alluſion to the ablutions of the Law, is prefigured the expiation by the blood of Chriſt. The Chriſtian æra is elegantly characterized by the abolition of idolatry, and of falſe prophecy: *and one ſhall ſay unto him, What are theſe wounds in thine hands? then he ſhall anſwer,* Thoſe *with which I was wounded in the houſe of my friends. Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow,* MY EQUAL, *ſaith the* LORD *of hoſts: ſmite the ſhepherd, and the ſheep ſhall be ſcattered: and I will turn mine hand upon the little ones:* I will protect the little flock of his true diſciples [33].

This prophet with admirable preciſion has ſpecified the very ſum for which the Traitor betrayed him. *And I ſaid, if ye think good give me my price, and if not, forbear. So they weighed for my price thirty pieces of ſilver. And the* LORD *ſaid unto me, Caſt it unto the potter: a goodly price, that I was priſed at of them. And I took the thirty pieces of ſilver, and caſt them to the potter in*

[33] Zech. xiii. 7. אך percutiam, τον ποιμενα, הרועה Kennic. diſſ. gen. §. 44. ex vers. Arab.

the houſe of the Lord. To diſcern the cogency of this prediction, it would appear to have a cloſe connection with the ſubject of the XIth, XIIth, and XIIIth Chapters of Zechariah, which predict the Jewiſh War and the deſtruction of the Temple: [39] *Open thy doors, O Lebanon, that the fire may devour thy cedars* [35].

He was BRUISED *for our iniquities.* As the former clauſe refers to his *bodily* pains, this reſpects the anguiſh and agony of his *mind*; ſo pathetically related in the goſpels. *My ſoul is exceeding ſorrowful, even unto death*[36]. *O my Father,* IF IT BE POSSIBLE, *let this Cup paſs from me.—If this cup may not paſs away from me, except I drink it, thy will be done* [37]. Chriſt in his agony prays to the Father, that he would exempt him from the diſgrace, the pains and malediction of the Croſs, if it were poſſible to ſave ſinners, without thus dying for them. But the eternal Father, ever well pleaſed

[34] Matth. xxvi. 15. xxvii. 5.
Juſtin. dialog. §. 53. §. 115. Euſeb. D. E. VI. 16. x. p. 478.
[35] Zec. xi. 1. [36] Matth. xxvi. 38, 39. 42. [37] Luke xxii. 42—44.

in

in his Beloved Son, and who ever heard his prayers [42], did not grant his ardent requeſt, when thus agonizing under the ſenſe of the greateſt and moſt tremendous ſacrifice, that Love divine could offer, when it Offered itſelf to ſave Sinners, who could not be ſaved without it. His prayer could not be granted: God did not grant him the exemption he prayed for: becauſe *it was not poſſible* to ſave ſinners, otherwiſe than by the Satisfaction of his death.

His agony is alſo inconſiſtent with his ſuffering, merely as a Martyr to divine Truth. His own Martyrs of every age, and even of the weaker ſex, encountered death in all its terrors with ſurprizing conſtancy and magnanimity: and the Captain of our ſalvation would have ſuſtained his own death, without perturbation or agony of mind, had not that agony, from a deep ſenſe of human guilt, been eſſential to its Expiation.

The chaſtiſement of our peace was upon him. his puniſhment was not only vicarious, but

[42] John xi. 42.

conſpicuous and exemplary, that all might ſee their own deſerts in his ſufferings; that the impenitent and the faithleſs may ſee the wrath which abideth on them; and that reformed believers may be ever grateful for the ſentence they have eſcaped, by his being ſet forth a propitiation for them.

By his STRIPES *we are healed.* This ſets before us that moſt painful and ignominious circumſtance of the paſſion, the ſcourging of Jeſus. *The plowers plowed upon my back, and made long furrows*[43]. And in another prophecy, The Divine Teacher expreſſes his patient and magnanimous ſuffering thoſe diſgraces, which *human* heroiſm never could ſupport.

L. 6. *I gave my back to the ſmiters,*
And my cheeks to them that plucked off the hair;
I hid not my face from ſhame and ſpitting.

When our bleſſed Saviour predicts his own paſſion, he conſiders his ſcourging as

[43] Pſal. cxxix. 3.

the

the firſt ingredient in that bitter cup [44]. May we derive from his ſtripes that healing which his Apoſtle ſuggeſts! *Chriſt ſuffered for us, leaving us an example—who his ownſelf bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteouſneſs; by whoſe ſtripes ye were healed* [45].

The conſtancy of Chriſt in bearing his Croſs, *deſpiſing the ſhame*, tranſcends the magnanimity of thoſe heroes who devoted their lives in battle, or otherwiſe. There was a brilliance and glory in the one which made death itſelf honourable: but in the death of the Croſs there was no alleviation, but every thing to aggravate the ſuffering. Thus, beſides that general Rectitude which is eſſential to all the divine proceedings, the death of Chriſt was diveſted of that great and conſtant exception to human heroiſm, falſe-glory.

The chaſtiſement [46] of our peace was open and exemplary. He was SETT FORTH

[44] Luke xviii. 31—33. [45] 1 Pet. ii. 21—25.
[46] מוסר pœna publica ad deterrendos ſpectantes a peccando exemplo pœnarum, ut Ezech. v. 15. Guſſet. Lex. p. 332.

as a propitiation: and himſelf illuſtrated this intent of his ſufferings by the type of the brazen ſerpent. *As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be* LIFTED UP[47]. He expreſſes the neceſſity of his crucifixion, as an exemplary puniſhment; *that whoſoever believeth in him ſhould not periſh, but have eternal life.* We therefore ſhould have periſhed, if he had not been thus lifted up. And the admirable effects of his paſſion are expreſſed by the like alluſion. *And I, if I be lifted up from the earth, will draw all men unto me. This he ſaid, ſignifying what death he ſhould die*[48].

℣. 6. *All we like ſheep have gone aſtray:*
We have turned every one to his own way:
And the Lord hath laid on him the
iniquity of us all.

In this ſenſe he is the Saviour. For otherwiſe, none of us, without him could be ſaved. 'We are all ſinners, and gone out of the way of God's laws; *every one to his own way*, or natural propenſity; and as ſuch, are unable by any deed or ſuffering of

[47] John iii. 14, 15. [48] xii. 32, 33.

ours

ours to claim or deſerve God's pardon. And therefore God laid on him the puniſhment of the ſins of the whole world, who having never offended was the fitteſt to propitiate his juſt diſpleaſure [49].'

ℵ. 7. He was oppreſſed, and he was afflicted,
Yet he opened not his mouth:
He is brought as a lamb to the ſlaughter,
And as a ſheep before her ſhearers is dumb,
So he openeth not his mouth.

He was oppreſſed: literally, the debt was *exacted* [50] of him. He was afflicted, he *anſwered* [51] for our debt. In the prophetic Pſalm: *I reſtored that which I took not away: I paid them the things that I never took* [52]. God inſiſted on a penalty, for maintaining the honour of his Laws and Government, which would otherwiſe be impaired by our univerſal defection. Chriſt paid the ſatisfaction for inſolvent ſinners. The manner of the ſatisfaction, was by offering himſelf a voluntary and ſubmiſſive ſacrifice for ſin.

[49] Biſhop Chandler's Def. p. 151. [50] נגש [51] נענה
It was exacted, and he was made anſwerable. Bp. Lowth.
[52] lxix. 3.

We

We are debtors to God. We owe him our whole duty. We have detained from him that which is his right, and we ſhould infinitely yet truly aggravate the charge, if we conſidered, that beſides defrauding him of our duty, as *our firſt fathers hath ſinned*, we too *have wearied him with our iniquities*[52]. God's right to our debt of Obedience cannot be repaired but by Reſtitution. Sinners have neither the will nor the power to make reparation. The ſinner, even ſuppoſing him to be truly penitent, cannot ſatisfy for his paſt enormities. His *whole* duty is due: the greateſt *part* is withheld: nor can the Repentance and Virtues of the beſt ever equal their delinquency, much leſs make amends for it.

Reſtitution, full and equivalent, from whomſoever, is payment and acquittance. If a Reſponſible Benefactor ſubſtitutes himſelf in the debtor's place, Subſtitution ſatisfies, eſpecially if expreſsly ſtipulated. Chriſt, at once divine and human, has all

[52] Iſai. xliii. 24—27.

the

the requiſite qualities of a ſurety, to ſatisfy ſo immenſe a debt. Aſſuming humanity, he took on himſelf that nature in which we have offended. In this capacity, he is our proper pledge and ſurety: he is of our fleſh and blood: of our kin and family: and, as ſuch, has the right, the will, and the power to redeem us [54].

The ſilence of Jeſus, except in that good confeſſion, *I am the Son of God*, is noted by all the Evangeliſts; from whom we may collect, that his ſilence reſpected the accuſations laid againſt him, which were evidently falſe. On other topics, our Lord replied, briefly and prudently. Iſaiah repeats the clauſe, *he opened not his mouth*, perhaps to intimate his ſilence before *both* the tribunals, of Pilate, and of the High-prieſt.

As a Lamb, the pureſt of the legal victims, innocent and unreſiſting, he was led a meek and reſigned ſacrifice. He was led to the *ſlaughter* [55], to the effuſion of his

[54] See Hebr. ii. throughout.

[55] כשה לטבח

blood,

blood, and a violent death. The proceſs of which is ſet before us in the two next verſes.

℣. 8. *He was taken* [56] *from priſon and from judgment:*

His life was taken away, by form of Law and a ſeſſion of Judges. In his trial and ſentence, all the forms of the Roman Law were obſerved: but it was form only; for his ſentence was pronounced, againſt the conſcience and conviction of his Judge.

The expreſſion, *he was taken*, is uſed of Enoch and of Elijah being taken up to heaven [57]. and might here be tranſlated, *he was taken up*, as St. Luke's phraſe is [58], into glory [59]. *In his humiliation his judgment was taken away*; his capital ſentence was reverſed and effaced: his innocence was vindicated by his reſurrection and aſcenſion.

[56] לקח [57] Gen.v.24. 2 Kings ii. 1—3. Pſal.xlix.15.
[58] Acts i. 2. [59] 1 Tim. iii. 16. Acts viii. 33.

And

And who ſhall declare his generation?

Who that beheld this *man of ſorrows* would have imagined, that he was lineally deſcended from the royal houſe of David? much leſs, that he was, in a diviner ſenſe, the only Son of God [60]; and who declared of himſelf, *I am the firſt and the laſt, I am he that liveth and was dead, and, behold, I am alive for evermore* [61]. *For he was cut off* [62] *out of the land of the living:* by a judicial ſentence, as was predicted to Daniel; *Meſſiah ſhall be cut off.*

For the tranſgreſſion of my people was he ſtricken [63].

The capital doctrine of Chriſt's vicarious ſufferings is emphatically repeated, in new and varied expreſſion; which at once aſſerts the innocence of Chriſt, and the ſatisfaction of his death.

℣. 9. *He made his grave with the wicked,*
And with the rich in his death:

[60] Juſtin. dialog. §. 76. ουδεις γαρ, ανθρωπος ων εξ ανθρωπων, ανεκδιηγητον εχει το γενος. [61] Rev. i. 18.

[62] נגזר [63] נגע למו

or,

or, by an eaſy trajection,

' He gave him *to be* with the wicked in his death,
' And with the rich in his burial *.

God for the wiſeſt reaſons gave his Beloved Son, to die with the wicked, to be crucified between two malefactors: yet vindicated his ſpotleſs innocence by an honourable burial in the ſepulchre of Joſeph of Arimathea, *a rich man, who alſo himſelf was Jeſus' diſciple* [64]; who laid the ſacred body in his own new tomb: a circumſtance, which providentially aſcertained the proofs of his reſurrection; and was a becoming and reſpectful tribute to his Merits:

becauſe he had done no VIOLENCE,
no act of ſedition againſt the State,
neither was there any DECEIT *in his mouth*,
any error or falſehood in his Doctrine.

His perfect innocence was eſſential to his Sacrifice. *For ſuch an high-prieſt became us; holy, harmleſs, undefiled, ſeparate from ſinners, and higher than the heavens: who needeth not daily,*

[64] Matth. xxvii. 57.

* ויתן את רשעים במותיו
CLERICUS. ואת עשיר בקברו.

daily, as thoſe high prieſts, to offer up ſacrifice, firſt for his own ſins, and then for the people's: for this he did once, when he offered up himſelf [65].

℣. 10. *Yet it pleaſed the Lord to bruiſe* [66] *him;*
He hath put him to grief [67].

In the fifth verſe,

he was bruiſed [68] *for our iniquities,*
he was wounded [69] *for our tranſgreſſions.*

Both expreſs the ſame idea in the ſame words, which diſtinctly mark the pains of his *body*, and the anguiſh of his *mind*. The ſcope of the ſequel of this prophecy is, to repreſent Chriſt's paſſion, as originating from the *good pleaſure* of God, and terminating in His *glory:* who rewarded thoſe temporary though inexpreſſible ſufferings, with a glorious Reſurrection, an eternal Life, and a kingly Juriſdiction over a redeemed world, both in earth and in heaven. For theſe purpoſes, too great for our moſt enlarged ideas, it PLEASED the

[65] Hebr. vii. 26, 27.

[66] רכאו [67] החלי [68] מדכא [69] מחלל

Lord to bruiſe him, to put him *to grief*. The word [70] is uſed ſacrifically. *Then ſhalt thou be* PLEASED *with the ſacrifices of righteouſneſs, with burnt-offering, and holocauſt; then ſhall they offer bullocks upon thine altar* [71]. The ſacrifice atones God to the ſinner; his diſpleaſure is removed; his favour is conciliated; and in this view, the Apoſtle, who perfectly knew the ſignificance of the Jewiſh ritual, teaches us to *walk in Love, as Chriſt alſo loved us, and gave himſelf for us an offering and a ſacrifice to God, for a ſweet-ſmelling ſavour* [72], moſt acceptable to the Father of the univerſe. The ſacrifice of Chriſt's death was the true and only mean, by which, conſiſtently with his own perfections, He could forgive our ſins, unite us to himſelf, and admit us, unworthy as we are, to participate of his nature and happineſs. This indiſpenſible condition of our acceptance with God is expreſſed as follows:

If [73] *his ſoul ſhall make an offering* [74] *for ſin.*

[70] חפץ [71] Pſalm li. 19. comp. Pſalm xl. 7.
[72] Epheſ. v. 2. [73] ים [74] אשם

The

The corrected tranſlation, intimates that Chriſt's offering himſelf for ſin was perfectly voluntary: as in the often-cited XLth Pſalm, ℣. 7, 8. *Then ſaid I, lo I come: —I delight to do thy will, O my God: yea, thy law is within my heart:* than which, no words can more aptly expreſs the alacrity and willingneſs of Chriſt to ſave the world by his croſs.

We now have the happineſs, under the guidance of Inſpiration, to make a tranſition from *the ſufferings of Chriſt, to the glory that ſhould follow*; both teſtified ſo long beforehand, *that our Faith may be found unto praiſe, and honour, and glory, at the appearing of Jeſus Chriſt*[75].

The reward of his divine philanthropy, in offering himſelf a ſacrifice for our ſins, is ſpecified in three particulars: 1. *he ſhall ſee his ſeed*; an offſpring of true believers, willing in the day of his power. Among his votaries ſhall be the Great and the Strong, kings and princes, with their ſubject

[75] 1 Pet. i. 7—12.

nations, as is expreſſed with ſo much animation in the LIVth Chapter. 2. *He ſhall prolong his days*; his life ſhall be reſtored, and continued through the eternity of a celeſtial empire. 3. *And the pleaſure of the* LORD *ſhall proſper in his hand*; the kingdom of God ſhall be adminiſtered by his exalted Son, by a perfect union of the divine counſels; till, by various degrees of progreſſive excellence, the Chriſtian Church ſhall be advanced on earth to its utmoſt perfection, unity and univerſality; and be then transferred to heaven.

℣. 11. *He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied.*

The prodigious exertions of the fortitude and philanthropy of Chriſt ſhall not be fruitleſs either to the divine Victim or to His redemed. What recompence awaited Him, we may learn from another Prophecy [76]:

Therefore my heart is glad, and my glory rejoiceth:
My fleſh alſo ſhall reſt in hope.

[76] Pſalm xvi. 9, 10, 11.

For

For thou wilt not leave my ſoul in hell,
or in the ſtate of death,
Neither wilt thou ſuffer thine Holy One
to ſee corruption.
Thou will ſhew me the path of life:
In thy preſence is fulneſs of joy,
And at thy right hand are *pleaſures for*
evermore.

Becauſe [77] of the travail and agony of his ſoul, He ſhall ſee the Face of God in perfect endleſs felicity and glory, as it is expreſſed [78],

I will behold thy face in righteouſneſs:
I ſhall be ſatisfied, when I awake with thy
likeneſs.

This is the firſt and perſonal fruit of Chriſt's paſſion; His Reſurrection, and the reception of his human nature into the glories of heaven: to animate the faith, the patience, and the hopes, of all his true diſciples, that, if we ſuffer with him, we may be alſo *glorified together* with him [79].

By his knowledge ſhall my righteous ſervant
juſtify many:

[77] מעמל [78] Pſalm xvii. 13. [79] Rom. viii. 17.

My Righteous Servant ſhall juſtify many, by *their* knowledge of Him. He is ſtyled Righteous, becauſe nothing ſhort of perfect Rectitude can ſatisfy for the ſins of many, that is, of all mankind. His perſonal Rectitude united to his Sacrifice obtains for reformed Sinners the high privilege of being accepted as if they were Righteous. He ſhall juſtify Many—*If any man ſin, we have an Advocate with the Father*, JESUS CHRIST THE RIGHTEOUS, *And He is the propitiation for our ſins, and not for ours only, but alſo for* the ſins of *the whole world*[80]. The immenſe benefit is univerſal: but, with reſpect to individuals, wherever Chriſt is publickly known or preached, it is to be obtained only by the perſonal Knowledge of Him. For *God is juſt, and the juſtifier of him that believeth in Jeſus*[81]. In the ſtyle of Scripture, Knowledge includes Affection. To know God is to love God. To know Chriſt, is to be convinced that His merit, His paſſion, His obedience, is the ſole cauſe of our pardon and ſalvation: to know Chriſt, is to ac-

[80] 1 John ii. 1, 2. [81] Rom. iii. 26.

knowledge

knowledge this divine mercy and grace, with heart-felt gratitude; to accept it with an humble mind, diſclaiming ſelf-dependence; and to devote ourſelves to Chriſt, as our Saviour and our Soverain, with intenſe love and unreſerved ſubjection. Such knowledge, founded in reaſon and completed in faith, is a practical conformity to Chriſt, becauſe of our immenſe obligations to him: *that we may* KNOW *him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death* [82].

For he ſhall bear [83] *their iniquities:*

The prophecy reverts to the primary Cauſe of all the benefits obtained for man, Chriſt's ſatisfaction. But the expreſſion is here ſo decided, as to leave no room for any doubt, that Chriſt not only took away or cancelled our ſins, but that he bore our iniquities by ſubſtituting himſelf in the place of ſinners. The puniſhment of our ſins was laid on him, as a heavy *burden*; our expiation and ſanctification could not be

[82] Phil. iii. 10. [83] יסבל

effected, without the direſt ſufferings on the part of Chriſt: *who his own ſelf bare our ſins in his own body on the tree, that we being dead to ſins ſhould live unto righteouſneſs*[84].

That we may leave no part of this admirable prophecy without ſome illuſtration, let us conſider the true import of the concluding verſe.

℣. 12. *Therefore will I divide him* a portion
with the great,
And he ſhall divide the ſpoil with the ſtrong:

In the firſt verſicle the *Great* ſhould be tranſlated the MANY[85]; as he had juſtified Many, ſo Many Nations ſhould become his willing ſubjects in the day of his power. I will divide to him innumerable captives, the portion of his victory. The next clauſe alſo requires an emendation: *he ſhall divide the* STRONG[86] *for a ſpoil.* As the Many refer to the univerſal kingdom of Chriſt on earth; ſo the Strong have a particular aſpect on

[84] 1 Pet. ii. 24. [85] רבים [86] עצומים

the

the Roman empire, ſubſiſting in its full force when Chriſt ſuffered. From this idolatrous empire he reſcued immenſe multitudes, inſlaved to Vice and Superſtition, whom he *delivered from the bondage of corruption into the glorious liberty of the children of God*[86].

The concluſion reverts to a new ſpecification of the meritorious cauſe of ſuch infinite benefits to mankind:

Becauſe he hath poured out his ſoul unto death.

The expreſſion of pouring out the ſoul or life is transferred from the ſhedding the blood of the victims offered in ſacrifice, till they expired. Applied to Chriſt, it denotes the readineſs and completeneſs of his Sacrifice. He willingly ſuffered his blood to be ſhed, and his life exhauſted, in the cauſe of ſinful humanity. To ſave his brethren, he devoted himſelf to a voluntary death: and, as a victim, the effuſion of his BLOOD by his agony, by his ſtripes, by his crown of thorns, and by the Soldier's ſpear, was eſſential to the deſign of Providence. For our ſakes he

[86] Rom. viii. 21.

was

was prodigal of his own life; he poured out his ſoul unto death by a ſpontaneous ſacrifice: as he himſelf expreſſed it; *Therefore doth my Father love me, becauſe I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myſelf* [86].

And he was numbered with the tranſgreſſors: with the worſt of ſinners; *He was with the wicked in his death:* an indignity, which peculiarly affected his greatneſs of mind, when he was apprehended: *In that ſame hour, ſaid Jeſus to the multitudes, are ye come out as againſt a thief with ſwords and ſtaves for to take me? I ſat daily with you teaching in the temple, and ye laid no hold on me. But,* as the Evangeliſt obſerves, *all this was done, that the ſcriptures of the prophets might be fulfilled* [87]. His enemies *denied the Holy One and the Juſt, and deſired a murderer to be granted unto them, and killed the Prince of Life* [88]. He was crucified between Two malefactors, the fit repreſen-

[86] John x. 17, 18.
[87] Matth. xxvi. 55, 56.
[88] Acts iii. 14, 15.

tatives

tatives of all mankind; for all may be claſſed with one or other of them. The obdurate and impenitent reviles the ſuffering Saviour, and both, for a time, aggravate the pains and diſgrace and ſorrows of his Croſs. But when the human heart is touched as it ought to be with this ſad ſpectacle; ſelf-condemned, it breaks forth into that reaſonable expoſtulation: *Doſt not thou fear God, ſeeing thou art in the ſame condemnation? And we indeed juſtly; for we receive the due reward of our deeds: but this man hath done nothing amiſs* [89].

And he bare the ſin of many:

In the legal ſacrifices, the offerer placed both his hands on the head of the victim, and confeſſed his ſin: by this rite, transferring his guilt to his ſacrifice. Chriſt is here characterized as *the Lamb of God, which taketh away*, or, beareth, *the ſin of the world* [90]. The paſchal Lamb was a propitiatory ſacrifice, by whoſe blood the Iſraelites were expiated: and, on account of the typical reſemblance, they feaſted on that

[89] Luke xxiii. 32—43.

[90] John i. 29. 36.

ſacri-

ſacrifice. We Chriſtians are *redeemed with the precious blood of Chriſt, as of a lamb without blemiſh and without ſpot* [90]: and in memory of our Redemption, we feaſt on Chriſt's ſacrifice in the Euchariſt, and ſhew forth his death till he come.

And he made interceſſion for the tranſgreſſors: not only in that particular but tranſcendent inſtance of his divine heroiſm, in praying for his crucifiers; *Father, forgive them, for they know not what they do* [91]; a prayer of that efficacy, as to have been followed by the converſion of all the penitent and virtuous Jews, who thus were reſcued from the ruin of their devoted Country. His interceſſion is of that infinite efficacy, that All our ſins done in a ſtate of ignorance and unbelief, and even all our ſins of which we truly and timely Repent, and from which we are actually Reformed, are pardoned on the ſole account of Chriſt's ſacrifice and interceſſion. *For all have ſinned, and come ſhort of the glory of God; being juſtified freely by his*

[90] 1 Pet. i. 19. [91] Luke xxiii. 34.

grace,

grace, through the redemption that is in Chriſt Jeſus; whom God hath ſet forth to be a propitiation through faith in his blood[92].

II.

The Argument for the Divine Original and Authority of the Goſpel of Chriſt, from the minute and exact completion of this Prophecy in his perſon, is of that force, as to combine all the properties of a complete Moral Demonſtration. An inſpired Mind alone could have formed the idea, of a Divine Perſon, whom we have ſeen expreſsly ſtyled THE MIGHTY GOD, and who Himſelf, gracious and unaſſuming as he was, thought it no robbery or uſurpation *to be equal with God*, who yet *made himſelf of no reputation,—and being found in faſhion as a man, he humbled himſelf, and became obedient unto death, even the death of the Croſs*[93].

Nothing but Inſpiration could have combined ſo diſcordant ideas, as concur in the divine and human character of Chriſt.

[92] Rom. iii. [93] Phil. ii. 1—11.

Iſaiah,

Iſaiah, whoſe natural genius led him to delight in the ſublime and the magnificent, combines them with mournful and pathetic images, whenever he is ſpeaking of the great ſubject of his prophecies: eſpecially in this prediction of the various incidents of the paſſion of Chriſt, which ſo attender our hearts, that we ſcarce can read them, without the tribute of our tears. It is obſervable, that none of the Prophets dwell ſo much, on the ſufferings of Chriſt, as David and Iſaiah, the one a victorious King, the other a favoured Courtier: circumſtances, which preclude any application of theſe deſcriptions of agony and death, and a vicarious voluntary ſacrifice, to themſelves or any other, than to the victim of the univerſe, who always thus applied them. *Behold, we go up to Jeruſalem, and all things that are written by the prophets concerning the ſon of man ſhall be accompliſhed*[94].

When God determined to Reform and Save ſinners, it was not agreeable to the

[94] Luke xviii. 31—34.

eternal

eternal Laws of his moral government, to ſave them without a Satisfaction to his Juſtice. Not that we are to imagine the Deity inexorable, or that His Clemency ever rejects a true Penitent: but for Reaſons of Divine Government, by which the Guilty cannot be admitted to His Preſence without an Expiation. All analogies muſt fail us on ſuch a ſubject; but Criminals cannot be pardoned generally and gratuitouſly under any government divine or human. Otherwiſe the Moral World would be thrown into Confuſion. It is alſo an evident Law of the Divine Government, and Revelation as well as Reaſon confirms it, that Obedience to the Deity muſt be voluntary. Juſtice can coerce and puniſh for the paſt, and Mercy can forgive: but no man is compelled to Vice or Virtue. So that the great expedient of One General Expiation ſeems alone worthy of the Divine wiſdom, as being the moſt perſuaſive application to the ingenuouſneſs of human nature, fitteſt to affect our Gratitude and Love, and conſequent Obedience.

With

With reſpect to the kind and mode of Expiation which God was pleaſed to appoint and accept, it was the SACRIFICE OF CHRIST AS PIACULAR VICTIM.

God having threatened death to Adam, all men, as they have followed him in his revolt, became obnoxious to juſt puniſhment. Nothing but a gracious pardon on the part of God could retrieve mankind from deſtruction. But a pardon, without a ſatisfaction, would have been inconſiſtent with the intereſts of Virtue, or, which is equivalent, with the honour of the divine attributes. Vice and Virtue would become indifferent, if the divine favour could be extended to both alike. But it is impoſſible, that God ſhould make ſin indifferent, much leſs an object of approbation or reward. To avoid ſo impious a conſequence, there is no other way to make our forgiveneſs and ſalvation conſiſtent with all the divine attributes, than by a perfect Satisfaction for the ſins of the whole world.

God, of his own goodneſs, offered a free and general pardon, in conſideration

of the ſacrifice of His Son: who, in our own nature, with the moſt generous philanthropy, and voluntary ſubmiſſion to the divine will, for the joy that was ſet before him of being the Saviour of the world, with perfect meekneſs, charity, and reſignation, made his ſoul an offering for ſin, by ſuſtaining all the cruel indignities of the worſt capital puniſhment, which wicked Rulers and a violent Multitude could inflict.

The meritorious obedience and all-accompliſhed character of Chriſt, on his own account entitled him to an exemption from every adverſity. So that we muſt look for ſome other cauſe of his inexpreſſible ſufferings; which can be no other, than that which is ſo often reſumed and repeated in this prophecy. "He ſhall ſprinkle many "nations: he is deſpiſed and rejected of "men: ſurely, he hath borne our griefs: "he was wounded for our tranſgreſſions: "the Lord hath laid on him the iniquity "of us all: for the tranſgreſſion of my "people was he ſtricken: God made his "ſoul an offering for ſin: his righteous ſer-

" vant juſtified many, by bearing their ini-
" quities: he poured out his ſoul unto
" death: and he bare the ſin of many."
This frequent repetition of the reaſon of the death of CHRIST is undoubtedly intended by the HOLY SPIRIT, in order to impreſs it indelibly on our hearts: becauſe no Truth, no Doctrine, is ſo eſſential to our ſafety and happineſs, as THE CROSS OF CHRIST. Without this Redemption, we are yet in our ſins, without pardon, without hope: but when our all is at ſtake, it is neceſſary that we ſhould have abundant aſſurance of God's gracious purpoſe towards us; *that we might have a ſtrong conſolation, who have fled for refuge, to lay hold upon the hope ſet before us* [95].

THIS memorable prophecy of our Saviour's Paſſion is one of the cleareſt and ſtrongeſt demonſtrations of the Authority of His Doctrine and the Satisfaction of His Death: it being impoſſible, that ſo many ſingular circumſtances ſhould be predicted and minutely verified, otherwiſe than by a Divine Inſpiration. So that it

[95] Hebr. vi. 18.

is

is incumbent on every one who reads this Prophecy, to act as that honeſt and prudent perſon did, whoſe converſion is related in the Acts of the Apoſtles. *The place of the Scripture which he read was this, 'He was led as a ſheep to the ſlaughter; and 'like a lamb dumb before his ſhearer, ſo he 'opened not his mouth: in his humiliation 'his judgment was taken away: and who 'ſhall declare his generation? for his life is 'taken from the earth.' And the eunuch anſwered Philip, and ſaid, I pray thee, of whom ſpeaketh the prophet this? of himſelf, or of ſome other man? Then Philip opened his mouth, and began at the ſame ſcripture, and preached unto him* JESUS [96].

With all his beneficence and unwearied exertions in doing good, with all the ſplendour of his miracles, and excellence of his life and doctrine: the ſufferings of Chriſt in the artleſs recital of the Evangeliſts exceed the moſt pathetic ſtory, real or invented. The detail of his crucifixion, when accurately ſcrutinized, affects us with terror as well as compaſſion. Voluntary

[96] viii. 32—35.

ſufferings are never encountered but for ſome great purpoſe; and it was eaſy and obvious for Chriſt to decline them. Nor was He of that melancholy and gloomy temperament, which familiarizes painful ideas and diſpoſes the mind to verify them in real ſufferings. Chriſt's temper and conduct, throughout the Goſpel, is chearful and ſocial, full of active kindneſs and humanity. His Croſs is inexplicable, on any other idea, than of a voluntary and expiatory Satisfaction: and, though we ſhould not be able to ſolve all the difficulties that muſt attend our unequal ideas of the divine counſels; Chriſt's Paſſion is irreconcileable with God's love of perfect Virtue, if conſidered without its connection with the Redemption of the world. There is no way of accounting for his tremendous death, conſiſtent with his perfect Innocence, otherwiſe than as a Satisfaction. Otherwiſe, God by permitting his ſufferings would have made perfect Virtue moſt unhappy. But his Innocence was eſſential to his Sacrifice: and his dying as a victim, for the ſins of others, is conſiſtent with

with *all* the divine attributes, and perhaps is the only mean, by which they can completely harmonize.

Take away the voluntary and temporary relation which Chriſt bore to the ſins of the world, and there can be no motive in God to abandon ſo perfect Sanctity even for a moment to ſo extreme miſery, pain, diſgrace, and malediction. His death therefore was a penalty by ſubſtitution: expiatory of Man's ſin; propitiatory of God's juſtice; in order to make a world of Sinners capable of his clemency.

The wages of ſin is death [97], ſpiritual and *eternal* death: for *this* is the death, from which Chriſt redeems us; not from natural death, which *paſſes on all men*. If God forbears to puniſh ſin in *this* life, it is becauſe Chriſt has merited this forbearance for ſinners, and has rendered God ſo placable, that he waits for and invites their repentance. Even ſtill more admirable are the effects of Chriſt's ſatisfaction: for God under the covenant of Grace does not pu-

[97] Rom. vi. 23.

niſh men merely as ſinners (otherwiſe, Religion and Happineſs would be extinct) but as obſtinate and irreclaimable ſinners; whom he reluctantly gives up becauſe of their faithleſs and final impenitence.

In the ſtate of innocence, we contemplate God as a Creator; in the ſtate of guilt, we view Him as a Redeemer. In the firſt ſtate, remunerative or vindictive Juſtice is the rule of the divine adminiſtration: in the ſecond ſtate, Mercy ever placable, if the ſinner will accept it through Him who procured it. Under the diſpenſation of Nature, God threatens and puniſhes ſin as an *offended* Creator: under the Goſpel, he threatens and puniſhes as a *rejected* Redeemer, with much ſorer puniſhment [98]. So that the Sinner has no other alternative, but either to ſuſtain eternal puniſhment, or to have recourſe to Chriſt's Satisfaction in its full extent. We may apply to this intereſting ſubject, that affecting paſſage of Moſes: *See, I have ſet before thee this day Life and Good, and Death and Evil: I have ſet before you Life and Death; therefore,* CHOOSE LIFE [99].

[98] Hebr. x. 29. [99] Deut. xxx. 15. 19.

To

To *interpret* ſuch a Prophecy would be of little uſe, compared with the ſalutary *Leſſons* which it teaches. The moſt obvious and important of theſe Leſſons is expreſſed by Him who taught them by His own Experience. *And he ſaid to them* ALL, *If any man will come after me, let him* DENY HIMSELF, *and take up his* CROSS *daily, and follow me* [100]. We muſt take up our daily Croſs, whether we will, or not. It lays heavy on the bulk of mankind, in their poverty, their labours, and adverſities. It lays heavy on the Rich and Great, in their employments, interruptions, ſecret ſufferings, and cumbrous dignities. All ſhould bear their Croſs, in the ſpirit of Religion; and by denying themſelves, the worſe and brutal part of themſelves, ſhould learn to follow CHRIST. The whole force of Chriſtianity is concentered in that heroic aſſertion of St. Paul: '*I am crucified with Chriſt: nevertheleſs I live; yet not I, but Chriſt liveth in me: and the life, which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and*

[100] Luke ix. 23.

gave himself for me[101].' The practical result of this great and solemn Sacrifice, is our moral and religious conformity to the death of Christ, by bearing his and our Cross, and crucifying our sinful affections. The divine victim addresses himself to us by all his sufferings in our behalf, by the tenderness and ardour of his love; by all the considerations of duty and gratitude, of our personal safety and happiness; by his agony and cross, his merits and his death; not to dishonour by vice or unbelief that worthy name, by which we are called: but to follow his great example; to take upon ourselves with constancy and zeal the easy yoke and light burden of the meek and lowly Jesus; that we may find rest to our souls: to present Him our bodies a living sacrifice; to be renewed in the spirit of our minds; to be adorned with the beauties of holiness; to love our Lord JESUS in sincerity, and to shew forth the praises of Him who hath called us out of darkness into his marvellous light.

[101] Galat. ii. 20. James ii. 7. Matth. xi. 29, 30. Rom. xii. 1, 2. Psalm cx. 3. Eph. iv. 23. vi. 24. 1 Pet. ii. 9.

PROOFS

PROOFS AND ILLUSTRATIONS.

PAGE 3.

VITRINGA, II. p. 558. Ordior μετα θεου θελοντος Librum præſtantiſſimi Prophetæ Quintum, ſecundum partitionem initio operis factam. Eſt, ut cætera omnia, argumenti gravis et ſublimis; et, ſi comparatio locum habeat in partibus Operis Divini, pondere rerum et ἐνεργειᾳ dictionis ubique eximii: meritò dixeris, extimam hanc Libri partem, excellentia materiæ et figurarum orationis ſcitiſſimè fictarum varietate, cæteris præſtare. — Deſcribit potiſſimum Perſonam Meſſiæ, Regnum ejus fundandum inter Gentes, cum repudio majoris partis populi Judæi rebellis et immorigeri Evangelio; Fata illius Regni, et in his corruptionem in ipſo Meſſiæ populo emerſuram cum tyrannide, et Eccleſiæ oppreſſæ ac humana ope deſtitutæ vindicias, terminandas in glorioſo illius ſtatu; ad quem depingendum Vates aliquotiens telâ à principio retextâ recurrit.

PAGE 8.

J. H. Mich. B. Hebr. LII. 15. Sed ſic adſperget gentes multas et validas et SANGUINE ſuo eaſdem purgabit ab operibus mortuis, ut abjurata turpi idololatria Deo vivo ſerviant. Hebr. ix. 13, 14. 19. Verbum נזה de adſperſione

ſione ſanguinis ſacrificiorum frequenter uſurpatur, Lev. viii. 11. 30. quod merito h. l. ut typus cum veritate confertur. Dei juſtitia, inquit Bochartus, iis ſolis parcit, quorum conſcientiæ Chriſti ſanguine adſperſæ ſunt. Quippe ut agni paſchalis, ita et Chriſti ſanguis, non alia de cauſa effuſus eſt, quam ut adſpergeretur, et aſperſione ſua nos e morte eximeret et liberaret. Hierozoic. i. p. 615.

רבים Zech. viii. 22. Goim rabbim ſunt *omnes* Gentes. vid. Guſſet. p. 773. Oris compreſſio indicium eſt, partim ex errore agnito nati pudoris, partim ex pudore emergentis amoris.

Cap. LIII. 1. Spatium præmittunt MSS. 1. 10, 11, &c.

PAGE 8.

LXX. 2. ἀνηγγειλαμεν, in the plural, though it is ſcarce intelligible, ſeems to have ſuggeſted the idea of the national ſenſe, which the ancient and modern Jews obtrude on this prophecy. Origen mentions and refutes this falſe interpretation: c. Celſ. lib. i. p. 42. Μεμνημαι ποτε, εν τινι προς τους λεγομενους παρα Ιουδαιοις σοφους εκζητησει, ταις προφητειαις ταυταις χρησαμενος. εφ' οις ελεγεν ὁ Ιουδαιος, ταυτα πεπροφητευσθαι ὡς περι ενος του ὁλου λαου, και γενομενου εν τη διασπορα, και πληγεντος, ἱνα πολλοι προσηλυτοι γενωνται, τη προφασει του επεσπαρθαι Ιουδαιους τοις πολλοις εθνεσι.—Πολλα μεν ουν

ουν τοῦ' εν τῃ ζητησει λελεκται, τα ελεγχονται, οἱ περι τινος ΕΝΟΣ ταυτα προφητευομενα, ουκ ευλογως εκεινοι αναγουσιν επι Ὅλον τον λαον.---Ει γαρ ὁ Λαος καῖ' εκεινους εισιν οἱ προφητευομενοι, πως απο των ανομιων του λαου του Θεου λεγεται ηχθαι εις θανατον ούτος, ει μη ἑτερος ων παρα τον λαον του Θεου;

PAGE 8.

D. Isaaci Abrabanielis et R. Mosis Alschechi Comm. in Esai. liii. subjuncta refutatione Constantini L'Empereur. L. Bat. 1631. 12.

P. 18. Quærit an infinitus servare non possit absque λυτρῳ. Respondeo, quicquid sit de potentia et jure divino, voluntati ejus, quam Exod. xxxiv. 7. Nahum i. 3. ac alibi expressit, satisfieri debuisse.

P. 56. Prophetiam de populo Israelis, vel Josiâ rege, accipi contendit: in præcedentibus inquit et sequentibus, de populo Israelis agitur, ergo et hoc capite. R. Nonne c. xi. Esai. prima parte de Messia agitur, cum in præcedentibus, c. x. et sequentibus, c. xi. ℣. 11. sq. de populi liberatione sermo sit? Immo, de Messia in proximè præcidentibus (c. 52. 7. sq.) ac sequentibus agi affero: quod tamen absque Populi mentione fieri nequit; utpote qui per ipsum liberandus dicatur.

LIII. 1. p. 76. Desultoriam levitatem observate. 1. Nescit an de Josia, an vero de Populo Israelis caput exponendum sit.

℣. 3.

℣. 3. Contemptus.] O homines vafros! Benjamin in itinerario Iſraelitarum potentiam mirè effert.—at noſter aliam inſiſtit viam: Iſraelitas præ omnibus aliis hominibus contemni.

℣. 12. p. 149. Luce meridiana clarius eſt, hæc poſtrema hujus cap. 53. ad Iſraelitas non pertinere; utpote qui Nos odio habeant, et adverſus nos preces concipiant.

P. 152. Quum priorem expoſitionem multis incommodis premi animadverteret Abrabaniel, aliam finxit, qua Joſiæ omnia aſſignaret. This interpretation is contradictory to his former opinion, that a *man* in the prophecy did not denote an individual, but the Nation at large. Both his expoſitions are wretched ſophiſtry, but the laſt is worſe than the former.

PAGE 18.

Eusebius, H. E. x. 4. Γνωμη της παλρικης φιλανθρωπιας, των εν φθορα καλω που κειμενων ήμαν ευ μαλα προθυμως ύποδυς την φυσιν, οία τις Ιαλρων αριςος,

Της των καμονλων είνεκεν σωληριας,
Όρα τα δεινα, θιγγανει δ' ανδεων,
Αλλοδριαις τε συμφοραισιν ίδιας
Καρπουλαι λυπας.——

ου νοσουλας αυλο μονον, ουδ' έλκεσι δεινοις και σεσηποσιν ηδη τραυμασι πιεζομενους, αλλα και εν νεκροις κειμενους ήμας, εξ αυλων μυχων του θανάλου αυλος έαυλω ςεσωσαλο.

PAGE 25.

Of the Three Decii, Cicero, Tuſc. i. 37. Si mors timeretur, — non cum Latinis decertans pater Decius, (A. U. 413.) cum Etruſcis filius, (A. 458.) cum Pyrrho nepos (A. 474.) ſe hoſtium telis objeciſſent. See de Finib. II. 19. and N. D. III. 6. Tu autem etiam Deciorum devotionibus placatos Deos eſſe cenſes. Quæ fuit eorum tanta iniquitas, ut placari populo Romano non poſſent, niſi viri tales occidiſſent? conſilium illud imperatorium fuit, quod Græci στρατηγημα appellant.—In this paſſage Tully rightly judges, that the devotements of the Decii were ſtratagems; but accurately expreſſes the religious idea annexed to them: as Juvenal does in theſe well-known verſes. Sat. VIII. 254. (apud Grot. de Satisf. p. 204.)

Plebeiæ Deciorum animæ, plebeia fuerunt
Nomina. PRO totis legionibus hi tamen, et PRO
OMNIBUS auxiliis, atque omni plebe Latina
Sufficiunt Diis infernis Terræque Parenti:
PLURIS enim Decii, quam qui ſervantur ab illis.

May we not ſuppoſe, that the Chriſtian Religion was the more readily received in the world, becauſe it was founded on an idea ſo popular and univerſal, as that of Expiation by the nobleſt of all Sacrifices, the ſelf-devotion of a moſt

a moſt exalted and virtuous character? It was an inſtance that, when inforced by the firſt preachers of Chriſtianity, revived in the minds of the Romans the examples of ancient heroiſm recorded in their annals. This indeed is but a ſubſidiary argument, on which Archbiſhop Tillotſon ſomewhere lays too much ſtreſs, when he ſuppoſes the whole Mediation of Chriſt to have been planned in accommodation to the prejudices of Mankind. The primary reaſon of Chriſt's ſacrifice is the Neceſſity or divine expediency of a perfect ſatisfaction for the ſins of the world: but the heroiſm of the devotion was agreeable to the univerſal ideas of greatneſs of Mind, in voluntary perſonal ſuffering for the general Good.

Origen conſiders the death of Chriſt, as analogous to that of heroes devoting themſelves for their Countries. Αρα γαρ ουκ ἑωρων οἱ του Ιησου μαθηλαι, τολμωλες, ου μονον Ιουδαιοις εκ των ωροφηλικων λογων ωαριςανειν, ὁτι ουὑτος ειη ὁ ωροφηλευθεις, αλλα και τοις λοιποις εθνεσιν, οἳι ὁ χθες και ωρωην ςαυρωθεις, ἑκων τουὑτον τον θαναὑτον ὑπερ του των ανθρωπων γενους ανεδεξαὑτο, αναλογον τοις αποθανουσιν ὑπερ ωαὑτριδων, κ. τ. λ. His learned Commentator W. Spencer gives many inſtances, in his Note on lib. 1. p. 25. c. Celſ. And St. Paul ſeems to countenance the ſame idea in the paſſage already cited, p. 271. from Romans v. 7. where he

he repreſents it as the higheſt pitch of human heroiſm to die for a good and *worthy* Object. To die for the *unworthy* * is ABOVE humanity. It was *divine* in Chriſt, while we were *enemies*, to reconcile us to God by his own death. See John xv. 13.

St. Paul himſelf had this heroic idea of devoting himſelf for his country, when he was willing αναθεμα ειναι απο του Χριϛου ὑπερ των αδελφων. Rom. ix. 3. which does not imply a willingneſs to forfeit his *immortal* hopes, but only his *preſent* privileges civil and religious, to ſave his country.

We have a noble expreſſion of the like magnanimity in Moſes; when he offered his own life, as Mediator between God and his People. God refuſed the devotement of Moſes, declaring his acceptance of an infinite Redemption. Exod. xxxii. 32. *Yet now, if thou wilt, forgive their ſin: and if not, blot* ME, *I pray thee, out of thy book which thou haſt written*, i. e. out of the church of Iſrael, by taking *my* life for *theirs*. *And the Lord ſaid,—mine* ANGEL *ſhall go before thee, leſt I conſume thee in the way*, as is expreſſed xxxiii. 3.

* ℣. 7. μολις γαρ υπερ ΔΙΚΑΙΟΥ τις αποθανειται. ΑΔΙΚΟΥ Verſio *Syr.* probante *Grotio*, *Marklando*, *Beza*. ὑπερ γαρ του αγαθου ταχα τις και τολμα αποθανειν. *T. Faber.* Epiſt. II. 14. Joh. Jac. Weſtein.

PAGE 20.

Casaubon. in Baron. p. 546. En igitur clavos! en manus et pedes! quæ sunt propria, immo ἰδιαίτατα, cruci Romanæ. Fateor. sed addo, Spiritu prophetico prædici hæc a regio vate, in eo psalmo, quo fere historico stylo, passio Christi describitur; non ex usu judiciorum sui temporis.

PAGE 23.

De nullo martyre, etiam fœminini et imbecillioris generis, ullum extat indicium, quod e sensu tormentorum, et præ metu mortis corporalis, sudorem sanguineum emiserit, et adeo fuerit contristatus, ut de Dei desertione sit conquestus. Langius. Gloria Christi. II. 361.

PAGE 25.

Should it be objected, that the idea of a self-devotion, as illustrated by Origen and by Grotius from pagan examples, is unbecoming the dignity of Christ's character: I do not mean to represent them as exact parallels; only in the two leading ideas, of Generosity, and of Expiation, I suppose a resemblance in kind, though not in degree. and what if the Pagan ideas of Self-devotion, described in Livy VIII. 9. X. 28. were really and originally derived from divine Revelation? See Mr. Bryant, of the ἀνθρωποθυσια, and the Mystic Offering: p. 291.

'These

'These sacrifices were instituted probably in 'consequence of a PROPHETIC TRADITION— 'transmitted to the people of Canaan. The 'mystical sacrifice of the Phenicians had these 'requisites, that *a prince was to offer it;* and *his* 'only son was to be the victim.—If the sacrifice of 'the Phenicians was a type of *another* to come; 'the nature of this last will be known from the 'representation by which it was prefigured. 'According to this, El, the supreme deity, was 'to have a son called Jeoud (Gen. xxii. 1.) to 'be offered up as a sacrifice to his Father, 'λυτρον, by way of satisfaction, and redemption, 'τιμωροις δαιμοσι, to atone for the sins of others, 'and avert the just vengeance of God, ανλι της 'πανλων φθορας, to prevent *universal corruption*, 'and at the same time *general ruin.* δουναι την 'ψυχην λυτρον ανλι πολλων.—This mystical sacrifice 'was a type of something to come. How truly 'it corresponds to that, which I imagine it al- 'ludes to, I submit to the Reader's judgment. 'I think it must necessarily be esteemed a most 'wonderful piece of History. See Porphyry, 'de Abstin. II. p. 225. Voss. de idol. lib. 1. 'c. 18. lib. II. c. 2.'

PAGE 26.

The Lord hath laid on him the iniquity of us all;

The punishment of that iniquity, meeting in him. Not only the sins of individuals, but the

immenſe congeries of human guilt all combined, to fall in heavieſt puniſhment on one devoted head. *All we like ſheep have gone aſtray*, following with blind imitation the examples of our progenitors and our contemporaries. *We have turned every one to his* OWN *way*, each to his predominant and boſom ſin.

It will diverſify this ſad ſubject, if we take our ideas of this ſtupendous ſatisfaction from our Divine Poet, who is at once accurately theological and ſublimely poetic on this theme.

——— *Man diſobeying,*
Diſloyal breaks his fealty, and ſins
Againſt the high ſupremacy of heaven;—
Die he or juſtice muſt; unleſs for him
Some other able, and as willing, pay
The rigid Satisfaction, death for death.
Say, heav'nly pow'rs, where ſhall we find ſuch love?
And now, without redemption all mankind
Muſt have been loſt, adjudged to death and hell
By doom ſevere, had not the Son of God,
In whom the fulneſs dwells of love divine,
His deareſt mediation thus renewed.
Behold ME *then,* ME *for him, life for life,*
I offer; on ME *let thine anger fall;—*
His words here ended but his meek aſpect
Silent yet ſpake, and breath'd immortal love.—
O thou in heaven and earth the only peace
Found

Found out for mankind under wrath—
His crime makes guilty all his ſons; thy merit
Imputed ſhall abſolve them who renounce
Their own both righteous and unrighteous deeds,
And live in thee tranſplanted, and from thee
Receive new life. So Man, as is moſt juſt,
Shall ſatisfy for man, be judg'd, and die,
And dying riſe, and riſing with him raiſe
His brethren, ranſom'd with his own dear life.
So heavenly love ſhall out-do helliſh hate,
Giving to death, and dying to redeem.*

P. L. III. 203—299.

PAGE 27.

Euſeb. D. E. 1. 10. p. 36. τα ὁμοια τουτοις Ιερεμιας επι προσωπου του Χριϛου επιφωνει, λεγων, εγω ως αρνιον ακακον αγομενον του θυεσθαι. he nobly expreſſes the true import of this Sacrifice: μνημην

* 'Milton's ſyſtem of divinity taught, not only that man was redeemed, but likewiſe that a real price was paid for his redemption: *dying to redeem* therefore ſignifying only redemption in a vague uncertain ſenſe, but imperfectly repreſents his ſyſtem; ſo imperfectly, that it may as well be called the Socinian; the price paid, which implies a proper redemption, is wanting. But to pay a price implying a voluntary act, the Poet therefore well expreſſes it by *giving to death*, that is, giving himſelf to death; ſo that the ſenſe of the line well expreſſes Milton's notion, *Heavenly Love gave a price for the Redemption of mankind, and by virtue of that price really redeemed them.*

BISHOP WARBURTON.

και ημιν παραδους, ανλιθυσιας τω θεω δινεκως προσφερειν. . διο, πασης μεν αισχρουργιας το σωμα αχρανλον και αμιανλον αυλω φυλαλτειν ασκεμεν, πανλος δε παθους και κηλιδος απασης της απο κακιας κεκαθαρμενην την διανοιαν Αυλω προσκομιζομεν, λογισμοις τε αδιαπλωτοις, και διαθεσει ανυποκριλω, δογμασιλε Αληθειας ευσεβουμεν αυλον. p. 40. vid. D.E. lib. x.

PAGE 31.

De Isai. liii. Euseb. D. E. III. 2. p. 101. B. τουλοις δε πασιν ανλιβλεψαι δυνασθαι, ουδε τους σφοδρα αγνωμονες αλους ηγεμαι.

την γενεαν αυλου τις διηγησελαι; Eus. D.E. IV. toto libro.

IV. 12. p. 167. Gravitèr de Causis Mortis Christi: τοιαυλη τις αυλω μεχρι του θανλατου εγενελο η οικονομια, ης ου μιαν αιλιαν, αλλα και πλειους, ευροι αν τις εθελησας ζηλειν.

πρωλην μεν γαρ ο Λογος διδασκει, ινα και νεκρων και ζωνλων κυριευση.

δευλερον δε, οπως τας ημελερας απομαζοιλο αμαρλιας, υπερ ημων τρωθεις, και γενομενος υπερ ημων καλαρα.

τριλην, ως αν ιερειον θεου και μεγαλη θυσια υπερ του συμπανλος κοσμου προσαχθειη τω επι παντων Θεω.

τελαρλην, ως αν αυλος της πολυπλανους και δαιμονικης ενεργειας απορρηλοις λογοις καθαιρεσιν απεργασαιλο.

πεμπλην επι ταυλη, ως αν τοις αυλου γνωριμοις και μαθηλαις της καλα τον θανλατον παρα Θεου ζωης την ελπιδα,

ελπιδα, μη λογοις μηδε ῥημασι και φωναις, αλλ' αυ̃λοις εργοις παρασήσας, οφθαλμοις τε παραδους την δια των λογων επαγγελιαν, ευθαρσεις αυ̃λους και προθυμο̃τερους απεργασοι̃το, και πασιν ἐλλησιν ὁμου και βαρβαροις την προς αυ̃λου καλαβληθεισαν ευσεβη̃ πολι̃τειαν κηρυξαι.

PAGE 48.

The Clemency of God might indeed pardon gratuitouſly, but not conſiſtently with His moral government. Thoſe who object to this method of ſalvation by Chriſt's Death would have made objections to any other method.

Prudentèr J. A. Fabricius: V. C. R. c. XLI. Sunt qui ſibi perſuaſerunt, nullam aliam vel Deo ipſi fuiſſe viam ac rationem, quâ peccatores nos homines in gratiam reciperet atque ſibi reconciliaret, quam per mortem et ſatisfactionem Filii ſui. Aliis contrà indignus ille modus Deo eſt viſus, quos perſtringit Auguſtinus, c. XI. Libri de agone Chriſtiano: 'Sunt ſtulti, qui dicunt, 'Non poterat aliter ſapientia Dei homines libe-'rare? niſi ſuſciperet hominem, et naſceretur ex 'fœminâ, et a peccatoribus omnia illa pateretur? 'Quibus dicimus; poterat omnino, ſed ſi aliter 'faceret ſimilitèr veſtræ ſtultitiæ diſpliceret.' Tertia ſententia probata eidem Auguſtino eſt libro XIII. de S. S. Trinitate, cap. 10, et 16. 'Etiamſi innumerabilibus modis ad liberandos

'[homines] Deus uti potuiſſet, nullum tamen fu-
'iſſe ſanandæ miſeriæ noſtræ congruentiorem,
'nullum e quo vel Amor ejus in nos, hoſtes etiam-
'num ſuos, ac miſericordia magis pateſceret, et
'viciſſim Juſtitiæ vis ac peccatorum odium appa-
'reret magis: per quod evenit, ut quod Lex non
'poterat facere, quod hominum et angelorum
'opem ſuperabat, Deus efficeret; mitteretque
'Filium ſuum, et Illius merito æternum expiari
'nos, et ſatisfieri ſibi pro peccatis humani generis
'pateretur.'

PAGE 50.

H. Grotius, of the Truth of the Chr. Relig. B. V. ſect. 19. 'That the Meſſiah was to arrive at his kingdom, and to the power of beſtowing on his diſciples the greateſt good things, through Troubles and Death, no body can deny, who reads thoſe words of Iſaiah, ch. liii. with an attentive mind. . Which of the Kings or Prophets can be named, to whom theſe things will agree? Certainly, none of them. And as to what the modern Jews conceit, that the Hebrew People themſelves are here ſpoken of; who being diſperſed into all nations ſhould by their example and diſcourſe make proſelytes; this ſenſe is inconſiſtent with many teſtimonies of the Sacred Writings, which declare that no misfortunes ſhall befall the Jews, which they have not deſerved by their actions. And, the Order itſelf

of the Prophetic Diſcourſe will not bear ſuch an interpretation. For the Prophet, or God himſelf ſays, *This evil happened to him for the ſins of my people.* God's people are the Hebrew people: wherefore, he who is ſaid to have endured ſuch grievous things cannot be the ſame people. The ancient Hebrew Teachers more rightly confeſſed, that theſe things were ſpoken of the Meſſiah; which when ſome of the latter ſaw, they imagined two Meſſiahs, one of whom they call the ſon of *Joſeph*, who endured many evils and a cruel death; the other the ſon of David, to whom all things ſucceeded proſperouſly: though it is much eaſier, and more agreable to the writings of the Prophets, to acknowledge One, who arrived at his kingdom through adverſity and death.'

Thus reaſonably did Grotius interpret this prophecy, till his political intereſts and his growing connections with the Socinians led him to gratify that ſect at the expence of Truth. 'After baniſhment had ſoured his temper, he ſeems to have written Comments, with a deſign to vex his adverſaries.' Daubuz. p. 547. South's Serm. III. 345. a memorable example, to deter men from commenting the Scriptures in a ſpirit of party, or in any ſpirit but that of Chriſtian Truth and Love.

PAGE 51.

Grot. comm. in Eſai. liii. 1. Eſt continuus ſermo cum iis quæ præceſſerunt capite præcedente a commate 7. . Hæ notæ in Jeremiam quidem congruunt prius, ſed potius ſublimiuſque ſæpe et magis καλα λεξιν in Chriſtum.

℣. 7. Etiam tunc cum in carcerem ageretur, nihil fecit dixitve iracundè. Mire hæc omnia invertit Chaldæus, ut Meſſiam nobis depingat, qualem Judæi volunt.

—*quaſi agnus.*] Cum quo ipſe Jeremias ſe comparat, xi. 19.

It was for want of attention to the literary character of Jeremiah, that Grotius ſo weakly applied the LIIId of Iſaiah to that prophet: who, ſtudious of the writings of all his predeceſſors in the Sacred Canon, is fond of *imitating* their ſtyle and mode of expreſſion. Jeremiah, ſtruck with the pathos of Iſaiah's deſcription, adapts to his own caſe thoſe affecting expreſſions, ſo congenial to his own temperament. xi. 19. *But I was like a lamb or an ox that is brought to the ſlaughter; and I knew not that they had deviſed devices againſt me, ſaying, Let us deſtroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered.* Comp. Iſai. liii. 7, 8.

When learned and rational critics incline to the extreme of rejecting the myſtic ſenſe, we may derive

derive a ſignal benefit from their reſerve in this inſtance. Whenever ſuch a critic as Grotius, under the envelope of Jewiſh predictions diſcerns the future fortunes of Chriſtianity; we need not heſitate to admit interpretations, which are as it were extorted from ſo cautious an expoſitor, by the very force and energy of the prophetic ſtyle. It is but juſt to that excellent perſon, however parſimonious in the prophetic evidence, to acknowledge, that even *his* illuſtrations are ſufficient to convince the unprejudiced, that the whole ſcheme of Chriſtianity is involved in Judaiſm; and that their mutual relation is an unequivocal proof of Divine Preſcience.

PAGE 52.

Grotius's Treatiſe, de Satisfactione Chriſti, cannot be too much commended. It hath been often printed, 1617. 1630. 1636. 1661. 1675. but the beſt edition is that of Langius, Halæ, 1730. 4. In the firſt Chapter, he ſtates the doctrine, and confirms it by teſtimonies of Scripture. In chh. ii, iii, by God's ſovranty and diſpenſing power. In the ſequel, he vindicates the juſtice of accepting a vicarious puniſhment: ch. vii, he treats of reconciliation: viii, of redemption: ix, of ſubſtitution: and x, he illuſtrates the Expiation by Chriſt's ſacrifice, with ſo much piety and erudition, that it were

to

to be wiſhed, this ſhort treatiſe might be annexed to the future editions of his Book de Veritate C.R. Fabricius, in delect. argg. c. 41. has added ſome ancient teſtimonies to thoſe collected by Grotius. Some exceptions are made to Grotius's book, de Satisfactione, by the excellent Buddeus, in his Theologia Dogmatica, 1723. p. 865—870, who yet highly commends his explications of the texts of Scripture, c. vii. and of the terms employed by the inſpired writers.

Grotius thus expreſſes himſelf in a Letter to Voſſius, (in the abridgment of Brandt's hiſt. liv. xxvii.) Crellius ne peut demontrer, qu' il eſt injuſte, qu' un homme porte volontairement la peine, qui eſt duë a un autre. et j'ai fait voir, que les hommes les plus ſages ont eté d' un ſentiment contraire, premierement dans mon Traité de la ſatisfaction; et dans mon Traité de Jure Belli, ſous le titre *de Communicatione Pœnæ*; et je le ferai voir plus amplement par divers temoignages des Juifs dans mes Annotations ſur Matth. xx. 28.

Elegant and appoſite are the paſſages cited by Grotius, c. 11. from Cicero, pro Ligar. 'Non feci. non cogitavi. Ad *judicem* ſic agi ſolet. Sed ego ad *parentem* loquor, Erravi, temerè feci, pœnitet, ad clementiam tuam confugio: delicti veniam

veniam peto: ut ignoſcas oro.' and from Lactantius: 'Surgimus ad vindictam, NON QUIA LÆSI SUMUS, ſed UT DISCIPLINA SERVETUR, mores corrigantur, licentia comprimatur.'

C. 11. p. 76. Non eſt hic omittendum, philoſophos veteres ex lumine rationis judicaſſe, nullam eſſe materiam magis relaxabilem lege pœnali. Itaque Ariſtoteles τον επιεικη ait eſſe συγγνωμονικον. et Sopater in epiſtola ad Demetrium ſic ait: το λεγομενον επιεικες, δικαιον την ανεηραν των νομων φωνην παραμυθουμενον, αμεμφης εμοι δοκει Χαριτων αληθινων και ελευθερων προφασις.

Ex quibus ſequitur, non quidem omninò non relaxandam fuiſſe legem, ſed non facile, neque levi de cauſa. Atque id ſecutus eſt ſolus ille πανσοφος νομοθετης. Cauſam enim habuit graviſſimam, lapſo in peccatum genere humano, legem relaxandi; quia, ſi omnes peccatores morti æternæ mancipandi fuiſſent, periiſſent funditùs ex rerum natura duæ res pulcherrimæ, ex parte hominum religio in Deum, et ex parte Dei præcipuæ in homines beneficentiæ teſtatio.

P. 97. *Ego*, inquit Chriſtus, εξουσιαν, hoc eſt, jus et poteſtatem, *habeo ponendi animam meam.* Joh. x. 18. Nihil ergo iniquitatis in eo eſt, quod Deus, cujus eſt ſumma poteſtas ad omnia per ſe non injuſta, nulli ipſe legi obnoxius, cruciatibus

ciatibus et morte Chriſti uti voluit, at ſtatuendum exemplum grave adverſus culpas immenſas omnium noſtrûm, quibus Chriſtus erat conjunctiſſimus naturâ, regno, vadimonio.

C. v. p. 101. Ubique Deus ſemetipſum hoc maximè attributo deſcribit, quod benignus ſit et clemens. Propenſus ergo eſt, ad juvandum beandumque hominem: at hoc non poteſt facere, manente illa horribili æternaque pœnâ. Accedit, quod ſi Mors æterna cunctis incumberet, felicitatis deſperatione religio tota perierat. Magnæ ergo parcendi cauſæ. Altera ex parte, Cauſam Deo, cur Chriſto pœnam imponeret, fuiſſe—quod tot et tanta peccata ſine inſigni exemplo tranſmittere Deus noluerit.

P. 106. Plane ut περι συγγνωμης dictum eſt a veteribus, eſſe eam ουδε κατα νομου ουδε κατα νομου, αλλα υπερ νομον και υπερ νομου, id de hac divina gratia ſit veriſſimum. Supra legem eſt, quia nos non punimur; Pro lege, quia non remittitur pœna: et ideo fit remiſſio, ut in poſterum legi divinæ vivamus.

C. vi. He proves from Iſai. liii. that Chriſt's ſufferings were penal, and ſacrificial: Chriſti ſanguis effuſus eſt, in remiſſionem peccatorum, ita ut ea remiſſio non obtigerit ſine ſanguinis effuſione, ſed per eam. Matth. xxvi. 28. Hebr. ix. 22.

P.

P. 121. He moſt ably refutes Socinus: Bis fallitur Socinus, cum ad eam remiſſionem quam nobis Deus concedit deſumptam ex Jure vocem Acceptilationis applicat: primum enim illa vox, etiam cum ſolutio nulla anteceſſit, ad jus crediti aptari poteſt, ad pœnas nec poteſt, nec ſolet. Nemo enim unquam legit ab ullo veteri ſcriptore, indulgentiam criminum acceptilationem vocari.--Deinde verò, acceptilatio opponitur qualicunque ſolutioni, unde figuratè definitur, ſolutio imaginaria. At Chriſtus λυτρον dedit vitam ſuam pro nobis Matth. xx. 28. . Non eſt ergo hic acceptilatio—ſed eſt remiſſio antecedente ſatisfactione.

P. 134. Neque illud minus iniquum, et, ut ipſius voce utar, immane eſt, quod a nobis immanem Deum dicit ſtatui. Nam finis iſte ſatisfactionis ſuperadditus nihilo graviores Chriſti perpeſſiones facit; quas ſine ulla crudelitate ipſi a Deo inflictas Socinus cogitur fateri: imò, quo fines ſunt plures, eo a crudelitatis ſpecie longius abſceditur. Nam crudelis eſt, qui fruſtra aut levi de causâ aliquem torquet.

PAGE 54.

VI. p. 117. Baptiſta divino mandato pœnitentiâ ductis remiſſionem pollicetur, eamque propter viſcera miſericordiæ Dei noſtri; ſed idem Chriſtum eſſe dixit agnum qui tollat peccata mundi,

mundi, per mactationem ſcilicet, quod exprimit Apocalypſis, aut per ſanguinem, ut Petrus loquitur: quibus locis agni itidem facta mentio clarè monſtrat quo Baptiſta reſpexerit.

I conclude theſe Collections as Grotius does his excellent Book de Satisfactione Chriſti, C. x. p. 218. in theſe weighty ideas: 'Sacrificium illud qui tollit, ne Sacerdotium quidem Chriſto verum relinquit; contra manifeſtam Scripturæ auctoritatem, quæ diſtinctam a Propheticâ et Regiâ Pontificiam dignitatem Chriſto adſignat: non figuratè dictam, ſed maximè veram, quippe cum ſacerdotium ipſius Levitico ſacerdotio, quod verum fuit ſacerdotium, opponatur, ut ejuſdem generis ſpecies perfectior alteri ſpeciei minus perfectæ: neque recte inferri potuerit, neceſſe fuiſſe ut haberet quod offerret Chriſtus, Hebr. viii. 3. niſi ex veritate ejus in quod conſtitutus erat Sacerdotii. Sed profectò minimè mirum eſt, ſi qui Chriſto gloriam naturalem, hoc eſt, veri nominis Deitatem, ſuſtulerunt, iidem et Officia ipſius imminuunt, et beneficia ipſius præcipua recuſant agnoſcere.

TIBI, DOMINE JESU, UT VERO DEO, UT VERO REDEMPTORI, UT VERO SACERDOTI, UT VERÆ PRO PECCATIS VICTIMÆ, CUM PATRE ET SPIRITU, UNO TECUM DEO, SIT HONOS ET GLORIA.

DISC-

DISCOURSE VIII.

PROPHECIES OF THE KINGDOM OF CHRIST.

PSALM II.

1. *Why do the heathen rage,*
And the people imagine a vain thing?
2. *The Kings of the earth ſet themſelves,*
And the Rulers take counſel together,
Againſt the Lord, and againſt his Anointed, ſaying,
3. *Let us break their bands aſunder,*
And caſt away their cords from us.

4. *He that ſitteth in the heavens ſhall laugh,*
The Lord ſhall have them in deriſion.
5. *Then he ſhall ſpeak unto them in his wrath,*
And vex them in his ſore diſpleaſure.
6. *Yet have I ſet my King*
Upon my holy hill of Sion.

7. *I will declare the decree:*
The LORD *hath ſaid unto me, Thou art my Son,*
This day have I begotten Thee.

8. *Aſk*

8. *Aſk of me.*
And I ſhall give thee *the heathen* for *thine inheritance,*
And the uttermoſt parts of the earth for *thy poſſeſſion.*
9. *Thou ſhalt break them with a rod of iron;*
Thou ſhalt daſh them in pieces like a potter's veſſel.

10. *Be wiſe now therefore, O ye Kings:*
Be inſtructed, ye judges of the earth.
11. *Serve the Lord with fear,*
And rejoice with trembling.
12. *Kiſs the Son, leſt he be angry,*
And ſo ye periſh from the way,
When his wrath is kindled but a little.
Bleſſed are all they, that put their truſt in him.

ON the principles advanced in the Second of theſe Diſcourſes, the double ſenſe of Prophecy is deduced from the conſtitution of the Jewiſh theocracy, as at once a religious eſtabliſhment and a civil polity: and from the natural genius and ſituation of the Prophet, whoſe thoughts are enlarged

larged and extended into a religious allegory, by the unconſtrained inſpiration of congenial ideas ſuperinduced on thoſe of Reaſon. I ſhall attempt at preſent, to give an illuſtrious inſtance of divine and ſpiritual ideas adapted to the rational and political, in the perſon of king David. It was natural and in character for this Prince at the head of a flouriſhing Monarchy, as a conſummate politician and ſucceſsful warrior, to revolve in his mind his ſplendid victories, the protection of the deity, the unavailing oppoſition of his enemies, the union and felicity of his people, the enlargement of his dominion, and the perpetuity of the crown in his houſe and family. This is a train of thinking familiar to Princes, to ſuch eſpecially as, like David, are of a martial genius, have been proſperous and victorious, and are actuated by that magnanimity and love of their people, which makes ambition virtue.

It was worthy of the wiſdom of Inſpiration, to give that ſublime direction to theſe elevated thoughts, as to form them into a pre-

ſage of a DIVINE empire, which, like the theocratic kingdom of David, ſhould riſe ſuperiour to hoſtile force, ſhould extend to remoteſt nations, and be adminiſtered by a divine and human character, both combined in one, and correſponding to both parts of the prophetic emblem, at once, the Son of David, and the SON OF GOD.

It is far more conſonant to that progreſſive order, and to thoſe eaſy and prepared tranſitions, which every where excite our admiration in the works and word of God, to diſcern a double ſenſe in this and other prophetic Pſalms; than to imagine the royal Prophet abruptly entering on ſo divine a theme, without any human or preparatory circumſtance, to lead him to this exalted contemplation. The ſtability and perpetuity of the theocratic throne in the houſe of David, was the darling promiſe made to that Monarch: and on all occaſions he expreſſes his grateful ſenſe of it, in words ſo devoutly copious, as to paint the fulneſs and tranſport of his mind [1].

[1] 1 Chron. xvii. xix. xxviii. xxix.

It

It is pleaſing to reflect, that this illuſtrious prophecy was given to David in the very zenith of his own and his people's glory, before either was impaired by his crimes and misfortunes. It was written to commemorate the ſettlement of the united kingdoms of Judah and of Iſrael in his perſon and family; after a ſeries of glorious events, ſuch as, his generoſity to the houſe of Saul—his third anointing, to be king over the whole nation—the taking of Mount Sion—the flouriſhing ſtate of his family—his double victory over the Philiſtines, and burning their idols—his ſucceſſive triumphs over the Moabites, Syrians, Idumeans, Ammonites — his firſt eſtabliſhment of Religion, by the removal of the Ark—and, on his intention to build a magnificent temple for its reception, the declaration of God by the prophet Nathan: *Thine houſe and thy kingdom ſhall be eſtabliſhed for ever before thee*[2]: *thy throne ſhall be eſtabliſhed for ever*[3]. This viſion was of much higher import, than the civil ſucceſſion in his family: and ſuch, the king himſelf

[2] Me. MS. 244. 642. [3] 2 Sam. vii. 16.

conſidered it in his devout addreſs to God. *And now, O Lord God, thou art that God, and thy words be true: and thou haſt promiſed this goodneſs unto thy ſervant. Therefore now let it pleaſe thee to bleſs the houſe of thy ſervant, that it may continue for ever before thee: for thou, O Lord God, haſt ſpoken it, and with thy bleſſing let the houſe of thy ſervant be bleſſed for ever* [4].

That the Pſalm before us is not merely hiſtorical, but alſo prophetic, appears both from its traditionary ſenſe, and from its internal characters. When the Apoſtles alleged it to convert the Jews, it was agreeable to the received ſenſe of the whole Jewiſh Church; and they readily admitted the force of the argument. But they alſo reaſoned in this and other inſtances on the internal character of the prophetic Pſalms, and demonſtrated that they were applicable in their full meaning neither to David nor to the Jewiſh Law, but to a new order of religious events. Beſides the traditional ſenſe, we have the criterion of rational

[4] *℣.* 28, 29.

criti-

criticiſm, on the intrinſic import of theſe poems, conſidered as very ancient monuments of the Jewiſh Religion. If they contain principles, contrary to the genius of that religion, and characteriſtic of another and a more enlarged plan: if they diſcloſe high and myſterious doctrines, remote from the ideas of thoſe times and of that ſingular people: the proof reſults, from the exact and full agreement with a new ſcene of things ſince diſcloſed, but then remote and diſtant, and not within the limits of human probability or conjecture.

The three firſt verſes of this Pſalm deſcribes the hoſtility and diſaffection of the tributary nations to the ſceptre of David.

The ſecond clauſe [5], repreſents the inefficacy of thoſe hoſtile confederacies, againſt the power of the Theocracy:

The third part [6], riſes to a more auguſt and ſplendid theme, the inauguration of a Soverain, whoſe Empire ſhould cruſh the

[5] ℣. 4—6. [6] ℣. 7—9.

moſt powerful oppoſition, and extend to all Nations.

In the fourth clauſe [7], this new Empire is deſcribed as claiming the willing homage of all other Soverainties, as an Empire over the mind and hearts of men, eſtabliſhed on eternal ſanctions, both penal and remuneratory.

If we compare this poem with the events of the life and reign of David, illuſtrious as they were; we find the ideas and expreſſions too diſproportioned to the ſubject, to admit of a literal application. For neither were his enemies ſo powerful, nor their ſubmiſſion ſo complete, nor the reign of David ſo proſperous or extenſive, as to verify the amplitude of the ſtyle and compoſition: which, in its application to a ſpiritual kingdom, univerſal and eternal, correſponds both to the idea and the event with ſo much preciſion, that many Critics have in the interpretation of this Pſalm diſclaimed a double ſenſe, and have applied

[7] ℣. 10—12.

the

the whole to Chriſt, and to him only. But to me it appears much more agreeable to the genius of Prophecy, under the civil character of king David and the proſperous events of his reign to expreſs the glories and triumphs of the kingdom of Chriſt. This expoſition is ſupported by the beſt authorities, ancient and modern: particularly Biſhop Lowth has ſo finely illuſtrated the double ſenſe of this Poem, that I cannot expreſs it better, than in his manner.

'David here ſuſtains a double character, 'perſonal and allegorical. When we read 'this poem with a view to the perſonal 'character of that prince, we diſcern a 'perſpicuous hiſtorical ſenſe, abundantly 'illuſtrated by the memoirs of thoſe times. 'But the ardour of the expreſſion, the 'figurative ſtyle, and amplification of the 'ideas, plainly intimate, that a greater and 'ſublimer ſenſe is couched under the 'hiſtoric argument. If by theſe indica-'cations, we inveſtigate the interior ſenſe, 'reſulting from the allegoric character of 'David, this furniſhes an interpretation,

'not only more auguſt and elevated, but 'more clear and appoſite. Whatever ap-'pears too bold and lofty for the literal 'ſubject, perfectly correſponds to the dig-'nity of a divine perſon and of an univerſal 'Empire. When we have thus ſurveyed 'each part ſeparately, we next conſider 'them as united. Then appears in all its 'luſtre the elegance and ſublimity of this 'divine allegory. We ſee a perfect har-'mony and conſent between two diſtinct 'images; in both, reſembling features, 'and a juſt analogy: both indeed founded 'on the truth of things; but the myſtic 'ſenſe ſo ſuperiour, as to be evidently firſt 'in the intention of the inſpired writer: 'all whoſe ideas, thus interpreted, riſing 'in juſt gradation from human to divine, 'terminate in an exalted revelation of the 'kingdom of Chriſt[8].'

But in order to vindicate and illuſtrate the ſpiritual ſenſe; under ſuch a conſtitution as the kingdom of Iſrael, the tranſition from a primary and civil, to a ſecondary

[8] Lowth. de S. P. H. præl. xi. p. 226.

and

and religious application was effected without any violence to either of the two ideas; which under any other polity could not have been ſo happily combined. The Iſraelites, it is well known, were governed by a theocracy, the whole authority and power of the State being exerciſed by God himſelf, as their King[9]: but it is not ſo generally conſidered, that the executive Power was veſted in that Divine Perſon, who is ſtyled the Angel of the Covenant, and the Angel of God's preſence. The human adminiſtration, in the houſe of David, was a mere vice-royalty: and thoſe princes, even the moſt opulent and abſolute of them all, ſat on *the throne of the* LORD as kings, were anointed unto the Lord to be chief governours, and reflected all their majeſty from the Lord who magnified them[10]. Thus, in the Queen of Sheba's court-ſtyle, *Bleſſed be the Lord thy God, who delighted in thee, to ſet thee on* HIS *throne, to be king* FOR THE LORD THY GOD[11].

[9] Joſ. contrà Apion. II. 17.

[10] 1 Chron. xxix. 22—25. [11] 2 Chron ix. 8.

The

The ancient Iſraelites, from their own Scriptures, were not unacquainted with the myſterious diſtinction of Perſons in the Unity of God: and they might thence collect, that the Word, or Second Perſon, THE SON, as He is ſtyled in this Pſalm, was their Soverain Lord, or properly, the King over the people of Iſrael. It appears from a very memorable paſſage of the book of Exodus, xxiii. 20. confirmed by the whole analogy of Scripture, that the divine author of our Redemption was the immediate agent in all the civil bleſſings and chaſtiſements of God's people. *Behold, I ſend an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared. Beware of him, and obey his voice; provoke him not, for he will not pardon your tranſgreſſions; for my name is in him. For mine Angel ſhall go before thee, and bring thee in unto the Amorites, &c.* to poſſeſs the promiſed land. Iſaiah deſcribes this wonderful adminiſtration with his uſual ſublimity, in that part of his prophecy, which expreſſes the prayer and confeſſion of the

Jews,

Jews, before their converſion to their ancient king and legiſlator [12].

He was their ſaviour: in all their affliction, he was afflicted,
And the Angel of his preſence ſaved them.
In his love and in his pity, He redeemed them.
And He bare them and carried them all the days of old.
But they rebelled, and vexed his Holy Spirit:
Therefore, he was turned to be their enemy, and he fought againſt them.
Then he remembered the days of old, Moſes and his people;
Saying, where is he that brought them up out of the ſea, with the ſhepherd of his flock?
Where is he, that put his Holy Spirit within him,
That led them by the right hand of Moſes, with his glorious arm
Dividing the water before them, to make himſelf an everlaſting name?

[12] Iſai. lxiii. 8—12.

How

How magnificent an idea does this contemplation give us, of the theory of Chriſtianity! When in the Goſpels we behold the lamb of God in his humiliation and ſufferings: ſome are ſo blinded, as to conſider him, merely as a wiſe and virtuous Man, imparting Leſſons of Truth and Virtue to that ungrateful Age and Country. We diſcern his power indeed and his God-like attributes, diſplayed throughout his Miniſtry and Miracles, even in his lowly and afflicted ſtate: But it is in his pre-exiſtent character, that the radiance of his divinity beams forth without a cloud. His potent voice called Nature into being: he created Man: he paſſed ſentence on their mortal ſin: he promiſed to redeem their race: he it was, who began that beneficent work, by the calling of Abraham, accompanied him as his Guardian-God, and converſed with him in perſon, preluding to his Incarnation. He was the redeeming Angel, with whom Jacob covenanted, that he ſhould be his God; and to whom he prays in the bleſſing of the Tribes: *as the ſhepherd and the rock of Iſrael, the God of their fathers, the Almighty, who ſhould bleſs them*[13].

[13] Gen. xlix. 25.

It

It would be eaſy, were it not too prolix, to give many inſtances of the agency of the Divine Logos in the Jewiſh hiſtory: the nature and genius of whoſe government is deſcribed in glowing colours by Iſaiah, when its ſplendour was revived in the reign of Hezekiah:

When Judah ruled with God,
And was faithful with his ſaints [14].

He ſets before us, Ch. XXXIII.

THE OMNIPOTENCE OF THE THEOCRACY.

ITS MORAL GOVERNMENT, ℣. 5, 6.

13. *Hear, ye* that are *far off, what I have done;*
And ye that are near, acknowledge my might.

ITS VINDICTIVE JUSTICE.

14. *The ſinners in Zion are afraid,*
Fearfulneſs hath ſurprized the hypocrites:—

PROTECTION OF THE FAITHFUL.

15. *He that walketh righteouſly,*
And ſpeaketh uprightly:

[14] Hoſ. xi. 12.

ITS TEMPORAL SANCTIONS.

16. *He ſhall dwell on high;*
His place of defence ſhall be the munitions of rocks;
Bread ſhall be given him, his waters ſhall be ſure.

ITS REGAL SPLENDOUR.

17. *Thine eyes ſhall ſee the king in his beauty:*

VICTORY, 18, 19.

SECURITY, 20, 21.

ITS TITLES.

22. *For the* LORD *is our Judge, the* LORD *is our Lawgiver,*

IRRESISTIBLE POWER, TERMINATING IN

23. *The* LORD *is our king: he will ſave us.*

REDEMPTION, AND A SPIRITUAL KINGDOM.

24. *The people that dwell therein ſhall be forgiven their iniquity* *.

From this view of the theocratic government, appears the exact propriety of that ſpecies of double ſenſe, which celebrates an eternal and ſpiritual kingdom under the images, proper to a temporal and local ſoverainty. That ſoverainty, when limited to the territories of the Houſe of

* Of the theocracy: H. Witſius. Miſc. Sacr. II. 920. Spencer. Legg. Hebr. p. 226. Warburton. D. L. b. v.

David,

David, was veſted in the ſame omnipotent Perſon, who now rules as Mediator this whole earthly ſyſtem. What could be more logically juſt, as well as critically elegant, than, by the local events of the temporal kingdom of the Meſſiah, to adumbrate the deſtined glories of his ſpiritual and eternal Empire?

The tranſition from the temporal Vice-roy to the Divine Soverain, was, on the ſame ideas, exact and accurate: including in the parallel all the regal and political virtues. Hence, with ſingular emphaſis, the Titles of the Meſſiah, the Chriſt, or Anointed, are aſcribed to Jeſus. They are titles of royalty, transferred originally from the Chief to the deputed King, and reverting to the theocratic ſcepter.

The Kings of the Houſe of David are repreſented in Scripture as 'Sons of God,' becauſe they were his Vice-roys with perpetual ſucceſſion. The Sonſhip and the Sovranty are inſeparably connected. The LXXXIXth Pſalm finely exemplifies this and other parts of the theocratic ſyſtem.

℣. 26.

v. 26. *He ſhall cry unto me, Thou art my Father,*
My God, and the Rock of my Salvation;
Alſo, I will make him my firſt-born,
Higher than the Kings of the Earth.
36. *His Seed ſhall endure for ever,*
His throne as the Sun before me.

It is only in the civil and hiſtorical ſenſe, that the words, *Thou art my Son, this day have I begotten thee*, are applicable to David: *My ſon*, as the adopted heir of the theocracy; *this day*, of his complete inauguration to the full ſovranty over the united Tribes.

This Title of Sonſhip was ſo annexed to the theocratic ſcepter, that it is given even to the moſt unworthy branches of the houſe of David. Thus, Ezekiel, xxi. 10. expreſſes with great energy the ceſſation of the Vice-royalty till Chriſt ſhould rule in perſon. *The ſword contemneth the ſcepter of my Son*, of Zedekiah, *as an ignoble wood. Thus ſaith the* LORD, *remove the diadem and take off the Crown: this ſhall not be the ſame: exalt* HIM *that is low, and abaſe him that is high;*

high; *I will overturn, overturn, overturn it, and it ſhall be no more, until* HE *come whoſe right it is, and I will give it* HIM. Such is the ſentence of depoſition denounced on the laſt of the Kings of the Houſe of David, reſerving the hereditary ſucceſſion to the Meſſiah.

The beauty of the image, expreſſed by this relation of paternity and ſonſhip, conſiſts in the analogy between the divine and the deputed ſovranty. As the Son of God, in his Office of Mediator acts with delegated powers, *to the glory of the Father*; ſo the temporal King, as deputed to ſit on the Throne of the Lord over Iſrael, is with great elegance and concinnity decorated with the filial title: THOU ART MY SON. But as this appellation is borrowed from the filial character of Chriſt, it is properly and ſtrictly applicable to Chriſt only: and we ſee at firſt glance, how much more aptly it applies to the great antitype, than to the type himſelf. But the high import of this Title, as proper to Chriſt, demands a ſpecial elucidation. It is applied in the

New Teſtament, both to his Reſurrection, and to his Eternal Deity: not, as if theſe two ſenſes were ſo diſtinct or different, as to be incompatible; but as the one implies the other. St. Paul to the Romans teaches us the connection between theſe two ideas: He was *declared to be the Son of God with power, according to the Spirit of Holineſs, by the Reſurrection from the dead* [12].' The two ideas, of the Deity and Reſurrection of Chriſt, are here combined, as cauſe and effect. They are elſewhere repreſented diſtinctly: his Reſurrection; *The promiſe, which was made unto the Fathers, God hath fulfilled the ſame unto us their children, in that he hath raiſed up Jeſus again; as it is alſo written in the ſecond Pſalm: Thou art my Son, this day have I begotten thee* [13]. Here by a figure not unuſual in Scripture, the Earth is repreſented as a common Mother, and Chriſt, being raiſed to life by the power of God, is repreſented as born of the Parent-earth [14]. The inſpired author of the Epiſtle to the Hebrews applies the ſame

[12] i. 3, 4. [13] Acts xiii. 33. Huet. p. 575.
[14] See Biſhop Kidder, I. 285.

words,

words, to prove that *Jeſus is ſo much higher than the Angels, as he hath* BY INHERITANCE *a more excellent name than they. For unto which of the Angels ſaid he at any time, Thou art my Son, this day have I begotten thee* The ſame ſacred writer conſiſtently applies theſe words to Chriſt's immortal prieſthood [15], the effect and conſequence both of his divine nature and of his reſurrection. From all which citations illuſtrating each other, *Thou art my Son*, ſtrictly denotes his DIVINE Filiation; *this day*, expreſſes that eternal NOW ſo ſuitable to him, *who is the ſame yeſterday, to day, and for ever*; an eaſy conſequence of his filiation and offices is his revival from death, which could not detain ſo illuſtrious a victim [16].'

The firſt idea, which this Pſalm impreſſes on our minds, is of a violent and powerful OPPOSITION to the purpoſe of God, whether reſpecting the throne of David, or the kingdom of Chriſt. In the hiſtoric view, it reſpects the confederacy of the tributary Princes to diſmember his dominions and

[15] v. 5. vii. 24—27. [16] Acts iv. 25. 33.

renounce their dependency [17]. As it reſpects the Chriſtian Religion, it merits a fuller illuſtration, from the hiſtory of PERSECUTION in all ages of the Church.

In the character of Chriſt and his Goſpel, the union of tranſcendent goodneſs with irreſiſtible power is a clear and certain mark of divinity. In human life, the gentler virtues are in themſelves defenceleſs, weak, and inefficacious, and they generally ſollicit the protection of others. But in divine things, that *meek and quiet Spirit*, which is the *ornament* of Religion, is attended with a ſecret energy, which bears down all oppoſition.

Perſecution in its cauſe and origin is an oppoſition to Truth, which however impious or unnatural, is deducible from the influence of evil, human and ſpiritual, on the ſtate of Society. The utmoſt efforts of perſecution have been employed, to fruſtrate and ſuppreſs the gracious work of Man's Redemption. And thoſe efforts

[17] 1 Chron. xviii. xix.

would

would have been effectual, *if this work*, or *this counſel*, had been *of men*. For nothing human, however powerful; much leſs, could aught, ſo feeble as our infant-church, have reſiſted or ſuſtained the Jewiſh and Gentile perſecutions. As for other wiſe purpoſes, ſo eſpecially, to diſcriminate his revealed will from human inventions, God hath permitted Chriſtianity to undergo this fiery trial. Nor does it ſeem to be the intention of his Providence, that ſome great oppoſition ſhould ever ceaſe to explore its Truth, in ſome form or other, either of external violence, or of literary controverſy. Accordingly, perſecution, of the moſt exquiſite ſeverity, hath prevailed to a degree that makes it the moſt ſurprizing phænomenon in the hiſtory of Man. It began in Jewiſh envy, which could not be ſatiated but by the Croſs of Chriſt, by the diſperſion, impriſonment, and death of his firſt followers. Gentile violence, inforced at intervals for ccc years by the greateſt civil power that ever exiſted, filled the Church with Martyrdoms.

The tyranny of the Ceſars was gradually extended from Rome to Italy and the Provinces. Nothing can be more deceitful or deluſive than the ſpecious apologies by which that arbitrary government hath, of late, been exculpated from the malignity of perſecution. If we were poſſeſſed of the ancient collection of Edicts againſt the Chriſtians, formed by the civilian Domitius, de Officio Proconſulis, we ſhould better know the pretences and extent of the Perſecutions [18]. One circumſtance alone marks their atrocity. The Chriſtians were put to the queſtion, a kind of puniſhment, never inflicted in any other Gentile State, merely for opinions. The deſcriptions and records we have of thoſe Tortures are among the moſt ſhocking monuments of human ſavageneſs. In Africa, they were condemned to the Mines: a ſentence of extreme rigour [19]. Others were expoſed to wild beaſts, which ſometimes were compelled to fury, and reluctantly violated the bodies of the Martyrs.

[18] See Lact. V. 11. Moſh. R. C. p. 108.

[19] Cyprian. epiſt. 76—80. ad martyres in metallis.

The

The Neronian perſecution, related by Tacitus [20], chills us with horror: that of Domitian, anno 94. is more remarkable for the dignity than the number of the Confeſſors. But if we conſider the ſanguinary genius of the Roman people, their delight in cruel ſpectacles, their gladiators, amphitheaters, theriomachies (for we muſt invent new words to expreſs their ſavage ſports) their very feaſts and funerals polluted with the blood of ſlaves and citizens: we may juſtly infer, that the Chriſtian martyrdoms, urged both by civil and religious animoſities, were numerous, though only the diſtinguiſhed victims, of eminent ſanctity and ſtation, were recorded in the martyrologies. The cauſe of the Gentile Perſecutions, authorized even by their beſt Princes, was honourable to the Chriſtians. It was their heroic firmneſs in rejecting and oppoſing the magnificent idolatries of the Empire, their conſtancy in refuſing a grain of incenſe to their altars, and their noble profeſſion of the excluſive tenet of one God and one Mediator.

[20] Annal. xv. 38. Moſh. R. C. p. 111.

None of the early perſecutions were more keen and authorized, than that of the philoſophic Emperor, M. Aurelius, who ſeems to have ſacrificed every ſentiment of humanity to the dictates of Stoiciſm, to his own apathy, and to the rigour of the Roman Laws in aſſerting the eſtabliſhed idolatries [21].

Severus attempted to ſuppreſs Chriſtianity by forbidding any new converſions [22].

In thoſe ages, the Preſidents of Provinces did not wait for the Imperial Edicts, but carried on a ſyſtem of perſecution for their own advantage and to gratify the populace. Many Chriſtians were obliged to purchaſe their ſafety by money: and ſome fell into apoſtacy, expreſſed by ſacrificing and offering incenſe [23]. At length Diocletian's Edict, A. 303. commanded all the Churches to be demoliſhed and the Scriptures every

[21] Euſeb. V. 2. of the Martyrs of Lyons and Vienne, A.D. 177. Moſhem. de R. C. p. 247.

[22] Judæos fieri ſub gravi pœna vetuit: idem etiam de Chriſtianis ſanxit. Spartian. in Sev. c. 16, 17.

[23] Moſhem. R. C. p. 482.

where

where deſtroyed throughout the Empire. The characters of thoſe times are ſuch, as to evince, that neither the will nor the power of the perſecuting Princes were checked in their exertion [24]: and the whole hiſtory of Perſecution furniſhes this concluſion: that the conſtancy of the Martyrs was the reſult of a clear conviction of the Truth of Facts, for which they ſuffered: and that an unarmed and paſſive Religion could not have ſuſtained the Roman Perſecutions, without the Divine Protection. Thus Perſecution itſelf is an evidence of a Revealed Religion: but Perſecution predicted gives to that evidence the force of Demonſtration; and Chriſt himſelf, and the ancient Prophets foretold that this Religion ſhould firſt be *perſecuted*, and then *eſtabliſhed*, by the civil powers of the world.

Antichriſtian malignity ſucceeded to that of gentiliſm, and raged for a thouſand years, under the Papacy and the New Empire, which like the Jews and Gentiles

[24] Euſeb. VIII. 17.

com-

combined their forces, to extirpate all that was venerable or amiable from among mankind. At length, Perſecution brought forth a monſter of cruelty and injuſtice, which from the beginning of the XIIIth Century, anno 1206, deluged the world with murder, and was the genuine parent of thoſe maſſacres in Piedmont, where the Alpine ſnows were red with Valdenſian and Proteſtant blood; of all that carnage in Spain and the Netherlands, in France, and in Ireland, whoſe horrors are recent and too authentic in the records of Hiſtory.

Civilization and the Reformed Religion have in a good meaſure aboliſhed perſecution in all the Proteſtant States; the Reformation itſelf having firſt ſuſtained as ſanguinary perſecutions, as the primitive Church. But in the preſent age, another ſpecies of oppoſition hath been adopted, and is likely to continue long in the world: I mean, that of polemic and literary Infidelity. If there was any flaw, or weak part in the Chriſtian Religion, it would have cauſe to dread this literary inquiſition,

more

more than all the fires of Popery, more than the rods and axes and tortures of Gentiliſm.

The intention of divine providence in permitting this unremitted oppoſition, and in rendering it inefficacious, is, inconteſtibly to evince, that the Religion which could ſuſtain ſuch trials, is a Divine inſtrument to reform and bleſs thoſe, whoſe Faith and Conſtancy ſhould be approved.

℣. 9. *Then ſhall he ſpeak unto them in his wrath,*
And vex them in his ſore diſpleaſure.—
9. *Thou ſhalt break them with a rod of iron,*
Thou ſhalt daſh them in pieces like a potter's veſſel.

If we reflect on the revolutions in the greateſt empires, by which their hoſtility to Chriſt has been ſignally defeated; we ſhall find theſe predictions amply verified. The exciſion of Jeruſalem by the Romans; the ſubverſion of the idolatrous Roman Empire by the barbarous invaſions; the demolition of the Papacy, weakened and diſmembered by

by the Reformation, and in God's good time to be *broken in pieces* and annihilated: —are ſuch effects of Chriſtianity rejected, perſecuted, and corrupted, as demonſtrate, that this holy and paſſive Religion is under the invincible protection of the Divine Providence. The Pſalm, we are commenting, is ſo ſtrong a confirmation of this Theory, that, I believe few of its Readers are unimpreſſed with its true ſubject: a myſtical deſcription of a Religion, violently oppoſed, and powerfully perſecuted; triumphant over its perſecutors; the perſecuted Religion eſtabliſhed, univerſal, and perpetual; and conferring true felicity on all who virtuouſly adhere to it, and place their faith and reliance on its divine author.

Be this then the FIRST proof of the divinity of the Chriſtian Religion, which this prophetic Pſalm affords us, as it is ſo ſublimely and devoutly expreſſed by the Apoſtles: *Lord, thou art God, which haſt made heaven and earth, and the ſea, and all that in them is; who by the mouth of thy ſervant David haſt ſaid, Why did the heathen*

rage

rage, and the people imagine vain things? the kings of the earth ſtood up, and the rulers were gathered together, againſt the LORD *and againſt his* CHRIST. *For of a truth, againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together, for to do whatſoever thy hand and* THY COUNSEL DETERMINED BEFORE TO BE DONE [26].

It was my intention to have completed ſuch obſervations as have occurred to me on this prophetic Pſalm; but the copiouſneſs of the matter would extend this Diſcourſe to an immoderate length. I ſhall therefore at this time only ſubjoin a few concluſions, from this ſingle Topic. And

Firſt, The extreme guilt and danger of a prevailing oppoſition to Chriſtianity, either by a national ſpirit of apoſtacy and unbelief, or by popular viciouſneſs in its external profeſſion, or by the perſonal reſiſtance of eminent individuals, whether in public or literary departments.

[26] Acts iv. 24—30.

Great-Britain (a mere ſpot, though a moſt highly favoured ſpot in the Empire of Chriſt) hath of late years gone portentous lengths in an avowed infidelity; her men of faſhion and her polite writers have openly abetted this fatal apoſtacy; which hath viſibly produced the worſt effects, firſt on the manners of the people, and then on the national glory and greatneſs. Pardon my honeſt yet reſpectful freedom, if, while all men's minds are oppreſſed with the weight of public loſs and danger*, I earneſtly exhort you, not to be inattentive to the only means of ſafety: the Chriſtian FAITH efficaciouſly reforming the MANNERS of the Nation. For the Chriſtian Religion itſelf, we have nothing to fear. The inefficacy of all oppoſition to it, is as evident from experience, as from prophecy. If that Religion hath prevailed in the world, notwithſtanding the oppoſition of the Jewiſh Rulers and of the Roman Empire; it is not now to be ſhaken or ſubverted by any local apoſtacy, much leſs by the puny efforts of perſonal impiety, by the infide-

* This was written 1782.

lity

lity of individuals of whatever rank, or by the ſophiſtry of the moſt eloquent writers.

But with reſpect to the *danger* of unbelief and apoſtacy, to nations and to individuals, it is as demonſtrable both by argument and fact, as it is ſtrongly expreſſed in this prophecy:

He that ſitteth in the heavens ſhall laugh;
The Lord ſhall have them in deriſion.

This bold figure is very expreſſive of the unavailing efforts of human malignity againſt the purpoſes of God; in whoſe ſight, they are contemptible, and defeated by the feebleſt and moſt unlikely means. Human or diabolic malice, oppoſing divine Truth, is not a formidable object; but a deſpicable enemy, and an eaſy conqueſt. *He ſhall laugh them to ſcorn:* it is added, *he ſhall vex them in his ſore diſpleaſure.* The victory is achieved: the conqueſt is as complete, as it ſeemed improbable. This was of old conſpicuouſly verified, in the deſtruction and diſperſion of the Jewiſh nation, in the defeat and death of perſecuting Princes, and in the ruin and diſmembering

of the Roman Empire. And are we ſo infatuated, as to ſuppoſe we are able to make ourſelves Exceptions to the conſtant meaſures of divine Providence, annexing general happineſs only to the degrees of Chriſtian Faith and Virtue. Many degrees of both undoubtedly remain among us: Let us labour to convince the enemies of Revelation by the moſt perſuaſive argument, that the Chriſtians, profeſſedly and avowedly as well as ſincerely ſuch, are as true friends to the Community by their moderation, charity, and piety, as the Infidels of all ranks are ruinous and deſtructive to it by their luxury and profligacy, by their unprincipled ſelfiſhneſs, and their portentous impiety. The revival of the Chriſtian Faith and Manners would, by reviving the virtue of the nation, revive its fortitude, its loyalty, its reſources, and its public ſpirit, and theſe would ſoon be followed by its unanimity, glory, and felicity.

For us, who receive with all gladneſs the word of God, let our faith be attended with ſubmiſſion and duty. *Serve the Lord with fear,*

fear, and rejoice with reverence. Be deeply convinced of the authority, as well as reaſonableneſs, of his moſt amiable law; ſtudy to conform your tempers to its Divine Spirit; not doubting of the truth and certainty of that unſpeakable happineſs, which is the reſult of a virtuous conduct, in profeſſed ſubjection to the Goſpel of Chriſt: a happineſs expreſſed with ſo much energy in the laſt words * of this Pſalm; *Bleſſed are all they that put their truſt in Him.*

* Ultimum comma non niſi per enormem impietatem ad Davidem referri poſſe animadvertit Calvinus: in Theſ. theol. phil. 1. 573.

PROOFS AND ILLUSTRATIONS.

PAGE 87.

DE Sacra Poeſi Hebr. Pr. XI. de Allegoriâ Myſticâ. Pſalmi ſecundi argumentum eſt, David fruſtra adverſantibus inimicis Dei decreto in regno confirmatus. Duplex eſt perſona Davidis, propria et allegorica. Si carmen hoc perlegentes primo in propria Davidis perſona oculos defigimus, ſententia apparet ſatis et per ſe perſpicua, et ſacræ hiſtoriæ luce abundè illuſtrata: per totum quidem verbis ardentior, figuris elaborata, et ſemel atque iterum ita exaggerata eſt dictio, ac ſi conſultò nos moneret, majus quiddam ac ſublimius intus incluſum latere, atque ultro etiam in argumenti penetralia aditum aperiret. Quod ſi ea ſecuti indicia, ad interiorem jam partem animum intendimus, et ad perſonam Davidis allegoricam eadem accommodamus; major rerum ordo protinus exſurgit, nec modo ſublimior et auguſtior, ſed clarior etiam emergit ſenſus. Si quæ prius audaciora videbantur, ſi quæ paullo elatiora, quam proximæ materiæ conditio ferret; ea jam apparent imprimis apta, expreſſa, dilucida, et ad potioris argumenti digna-

dignitatem præclare comparata*. Poſtquam hoc modo duas haſce argumenti partes ſeorſum et ſingulas attentè perpendimus, eaſdem intueamur tandem conjunctas. Hoc in ſitu jam elucebit elegantiſſimi carminis venuſtas omnis et ſublimitas. Licebit perſpicere duarum imaginum, et magnam inter ſe diſtantiam, et perpetuam tamen conſpirationem et conſenſum, et quaſi inter cognatas, oris ac lineamentorum omnium miram ſimilitudinem; utriuſque analogiam accurate ſervari; utrique ſuam veritatem competere, ita ut quæ ex altera expreſſa eſt, ipſa tamen archetypa videri poſſit; dictioni novam lucem pariter inferri, ac ſenſibus elationem et pondus accedere, dum ab humilioribus ad ſublimiora, ab humanis ad divina, facili gradatione aſcendunt, donec præcipua argumenti pars et in clariſſimo lumine collocetur, et ſummum altitudinis gradum obtineat.

* Nota Editoris. Hoc ergo ſi ita eſt, ſi ob Pauli auctoritatem dubitari nequit, quin de Chriſto ejuſque Reſurrectione et Regno pſalmus agat: quid eſt, quod ſuadeat eum et de Davide accipere? Non nego, Davidis victorias, majore verbis audacia data, ejuſmodi carmine celebrari potuiſſe; aliorumque inſuper, de quibus nemo hic cogitare ſuſtinet, regum Hieroſolymitanorum: at memineriimus, orationem non ad eos omnes pertinere, de quibus ſimile quid dici poſſet, ſed ad illum unum, de quo agitur; qui ſi hic Chriſtus eſt, dimittamus Davidem.

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To illuſtrate the Double Senſe by examples from polite Literature, will ſhew at once the ſupreme elegance and appoſiteneſs of this mode of information. The moſt undiſcerning Reader is warmed with that blaze of Poetry which Horace diſplays in thoſe Odes which deſcribe the War of Troy or the Rebellion of the Titans. But the Critic who diſcerns the Antonian party under the perſons of the vanquiſhed Trojans, Agrippa and Auguſtus in the arms and inſignia of the Homeric gods and heroes, has a far ſuperior taſte of thoſe exquiſite allegories:

Eheu, quantus equis, quantus adeſt viris
Sudor! quanta moves funera Dardanæ
Genti! jam galeam Pallas et ægida
Curruſque et rabiem parat. lib. 1. od. xv.

and ſtill more ſublimely and diſtinctly, l. III. od. IV.

—— ſcimus ut impios
Titanas immanemque turmam
Fulmine ſuſtulerit coruſco

Qui terram inertem, qui mare temperat
Ventoſum, et umbras regnaque triſtia,
Divoſque mortaleſque turbas
Imperio regit unus æquo.—

Sed

Sed quid Typhoeus aut validus Mimas
Aut quid minaci Porphyrion ſtatu,
Quid Rhœtus evolſiſque truncis
Enceladus jaculator audax

Contra ſonantem Palladis ægida
Poſſent ruentes? hinc avidus ſtetit
Volcanus, hinc matrona Juno, et
Nunquam humeris poſiturus arcum

Qui rore puro Caſtaliæ lavit
Crines ſolutos—

where he introduces in the perſon of the Delian god, his hero Octavius, and the Actian victory.

Thus in another place he ſpeaks of the army of Caſſius and Brutus,

——domitos Herculea manu
Telluris juvenes, unde periculum
Fulgens contremuit domus
Saturni veteris.—lib. II. ode XII.

The imagery in theſe quotations may be paralleled with that of David in the IId Pſalm, ſo far as concerns the poetical ordonnance. Powerful enemies oppoſe the erecting of a juſt empire; and are themſelves defeated by the will of heaven. This parallel is the more pertinent, as the Roman

empire, ſettled in the perſon of Auguſtus, was in the counſels of heaven the ſplendid theatre, on which Omnipotence was to diſplay the triumphs of the Chriſtian Religion.

I produce this inſtance from a claſſical and correct Latin Poet with the greater freedom, becauſe it refutes that aſſertion of a learned Critic, that no other Language or Poetry, but that of the Hebrews, furniſhes examples of a double ſenſe. Mihi vero perquam ſuſpecta ſunt, quæ ſoli omninò ſacro Hebræorum carmini propria dicuntur. J. D. Michaelis on Bp. Lowth. Pr. xi. p. 223. But there is this great diſparity between poetry and prophecy, between the civil and religious uſe of the double ſenſe. In the Poet, on the ideas of gentiliſm, the type is far more illuſtrious than the antitype. The war of the giants and the thunders of Jupiter exceed the ſubject of which they are emblems; and weaken the effect of the allegory. But in Prophecy, it is exquiſitely perfect: as ſublime and poetical images drawn from the truth of hiſtory, are employed in the type, merely to introduce an antitype tranſcending all ideas of terreſtrial greatneſs. Thus, Pſal. lxxii. the reign of Solomon, fortunate and pacific, is indeed an illuſtrious ſubject: but its luſtre diſappears, when ſet in compariſon with the univerſal reign of the Meſſiah.

The

The IVth Eclogue of Virgil is a regular Prophetic Allegory drawn from the ſource of the Sacred Writings: and every one ſees, that the felicity of the Times deſcribed by the Poet was far greater than could have been completed in the hiſtoric ſubject. This poem, fixed in every one's mind and memory, made the ideas of Redemption familiar and intelligible to the Roman people. Conſtantini oratio ad SS. cœtum. c. 20. 21.

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Of the houſe of David in Domitian's time: Euſeb. H.E. III. 19. 20. Of Mary's deſcent, ſee Tillemont. H.E. I. p. 97. 262. Buddeus, H.E. II. 757. Matthæus genus Joſephi ex Davide per Salomonem deducit; Lucas genus Mariæ ex Davide per Nathanem.

The royal line of David by Solomon being extinct in Jeconiah, the right to the crown paſſed into the line of Nathan, ſecond ſon of David, to Salathiel, and Zorobabel: who having two ſons, Abiud and Rheſa, the royalty deſcended to the line of Abiud, of which Joſeph was the laſt: who eſpouſing the Virgin Mary of the line of Rheſa, Jeſus was both naturally the Son of David and legally the heir to his kingdom.' Thus the learned Dr. South's Sermons, Vol. III. p. 279.

The preſervation and lineal ſucceſſion in the houſe of David, from that Monarch to the reign of Domitian, is ſingularly providential. Of the two kingdoms into which the Nation was divided, there were xx Kings of Judah of the houſe of David in above 500 years; while in half that period an equal number obtained the x tribes, in very few inſtances the Son ſucceeding to the Father. Joſephus aſcribes this diſparity to the better moral character of the kings of Judah: but, allowing the force of that ſolution in the few inſtances he alleges, (though all were defective, even the kings of Judah failed, Eccluſ. xlix. 4.) yet we cannot but obſerve the ſingular protection even of the worſt and feebleſt of them, when aſſaulted by the whole power of the x tribes, of Egypt and Africa, of Arabia, Aſſyria, and Babylon, as the completion of that prophecy, Pſalm lxxxix. 35. *I have ſworn by my holineſs, that I will not fail David: his ſeed ſhall remain for ever, and his throne as the ſun before me.* When this royal houſe was ſo far extinct by the cruel ambition of Athaliah, as to exiſt only in the infant Joaſh, the care of Providence in his preſervation had an evident view to the King that was to deſcend from him: ὁυ̃ος ὑμιν ὁ βασιλευς, ſays the good Jehoiada, ἐξ ἐκεινης της οικιας, ἣν ιϛε τον θεον ὑμιν προφητευσαντα, βασιλευειν ἀχρι του παντος χρονου. Joſ. Antt. IX. 7. 2. vid. VIII. 12. 6.

In

In Pſalm LXXXIX, there is an accurate diſtinction between the *children* of David, his civil ſucceſſors, and the *Son* or ſeed of David, The Meſſiah, of whom ſo magnificent things are ſaid,

℣. 37. *His ſeed ſhall endure for ever,*
And his throne as the ſun before me.

See Bp. Kidder. P. I. ch. 3. and Dr. Kennicott, on Pſalm lxxxix. When we diſcern the Deity ſo ſolicitous for the perpetuity of a domeſtic ſucceſſion, we may be well aſſured, that his whole adminiſtration of the world itſelf is intimately connected with the fortunes of that family. We conclude then with Le Clerc (whom I cite in preference, as a rational Commentator) 'promiſſa hæc de æternitate regni in Davidis prole, in nullo impleta ſunt niſi in Jeſu, Mariæ Filio, a Davide oriundo, qui etiamnum in cœlo regnat, atque ad conſummationem omnium rerum regnaturus eſt.'

PAGE 100.

In the Epiſtle from the Chriſtians relating to the martyrs of Lyons and Vienne (lately tranſlated from Euſeb. V. 1—3. Niceph. IV. 16—18. with learned and judicious Notes) mention is made of the πανηγυρις or 'General Convention, 'on occaſion of the great annual ſolemnity, 'when the ſixty nations of Gaul met at the altar 'ſacred to Rome and Auguſtus. The figure of 'this celebrated altar may be ſeen on medals:

'and

'and it is particularly delineated by Meneſtrier, 'hiſtoire de la ville to Lyons.' p. 68.—Notes, p. 195. Vid. P. de Marca, de Primatibus. §. CI—CVI. Gruter. p. CCCXX. CDXXXI. which memorable narration, in Euſeb. ſhews how great an obſtacle the Pagan ſolemnities threw in the way of Chriſtianity: ſo as to produce a direct contraſt between them, in which the Pagans had all the privilege of barbarous and wanton puniſhment, the Chriſtians only the paſſive part of conſtancy and martyrdom.

In the Pagan Eſtabliſhment, the connection between Religion and the State was inſeparable: The cities of Aſia had temples, holy rites, and feſtival days in common. They had alſo a common prieſthood, termed in the Roman law, Aſiarchia. Each city choſe yearly an Aſiarch. Notes. p. 99. See Wolfius on Acts xix. 31.

Notes on the Martyrdoms at Smyrna and Lyons.

P. 200. 'We know that a rabble of Ægyptian, Syrian, Etruſcan and Grecian deities, obtained the privileges of citizenſhip at Rome: and that the ſixty nations of Gaul concurred in erecting an altar to a *city* and a *living* man. The politicians, who deviſed or who eſtabliſhed ſo ſtrange a community of Gods, would not have excluded CHRIST from their pantheon. But it

is

is probable, that they ſoon diſcerned the unſociable nature of the Chriſtian Religion, and on that account perſecuted its profeſſors. I ſpeak of the unſociable nature of the Chriſtian Religion; becauſe a Religion founded on the Unity of the Supreme Being, is neceſſarily unſociable, and can never be incorporated with any ſpecies of polytheiſm. They who underſtand the genius of Chriſtianity will not ſuppoſe unſociable and intolerant to be ſyonymous.' I have tranſcribed this excellent obſervation, becauſe it contains a great deal of truth in a little compaſs. He who would ſee it proved in detail may conſult the Div. Leg. of Moſes, B. II.

The vulgar Pagans delighted in worrying the Chriſtians, from the attachment they had to the pageantry and debauchery of the pagan rites. —ibid. p. 201.

Intolerance was of the eſſence of the Magian ſyſtem: and the flames of perſecution ſoon reached the Jews and Chriſtians. Agathias. II. 164. D'Herbelot. môt, Ardſchir. Moſheim on Cudworth. I. 249. 327.

Of the Perſecutions in Perſia, ſee Moſheim, H.E. p. 152. 198.

Sozomen. II. 1—13. Forty years perſecution. A. D. 330—370.

The Perſian martyrology. Rome, 1748. 2 f. Vararanes, anno 421. Socrat. VII. 20. Theodoret. V. 39. Bayle. v. Abdas.

Of the Diocletianean perſecution, or rather that of Maximian Galerius, See Euſeb. H. E. VIII. Lact. M. PP. Moſheim. ſec. IV. Tillemont. tom. V.

J. Lipſius, ſaturn. I. c. 12. (Opp. t. III. p. 903.) ſpeaking of the amphitheatres: mentior, ſi non unus aliquis menſis Europæ ſtetit vicenis capitum millibus aut tricenis. heu mores! Is it to be ſuppoſed that a people ſo ſanguinary in their diverſions, at the expence of the lives of their own ſlaves and citizens, ſhould be ſparing of the obnoxious and devoted lives of the Chriſtians?

Cyprianus: Epiſt. LXXVI. A. 257. Exemplum veſtrum ſecuta multiplex plebis portio, confeſſa eſt vobiſcum pariter, et pariter coronata eſt; connexa vobis vinculo fortiſſimæ caritatis, et a præpoſitis ſuis nec carcere nec metallo ſeparata. Cujus numero nec Virgines deſunt, quibus ad ſexagenarium fructum centenus acceſſit, quaſque ad cœleſtem coronam gloria geminata provexit. In pueris quoque virtus major ætate, annos ſuos confeſſionis laude tranſcendit, ut martyrii veſtri beatum gregem et ſexus et ætas omnis ornaret. Qui

Qui nunc vobis, dilectiſſimi fratres, conſcientiæ victricis vigor? quæ ſublimitas animi? quæ in ſenſu exultantia? qui triumphus in pectore?—

Epiſt. LXXX. A. 258. Reſcripſiſſe Valerianum ad Senatum, ut Epiſcopi et Preſbyteri et Diacones in continenti animadvertantur: Senatores vero, et viri egregii, et equites Romani, dignitate amiſsâ, etiam bonis ſpolientur, et ſi, ademtis facultatibus, Chriſtiani eſſe perſeveraverint, capite quoque multentur: Matronæ, ademtis bonis, in exilium relegentur: Cæſariani quicunque vel prius confeſſi fuerant, vel nunc confeſſi fuerint; confiſcentur, et vincti in Cæſarianas poſſeſſiones deſcripti mittantur.

PAGE 103.

The philoſophers reproached our Martyrs with mere obſtinacy, ψιλην παραλαξιν. Marc. Aur. XI. 10. and with the audacity of Barbarians, Porph. in Euſ. H. E. VI. 19. p. 281. βαρβαρον τολμημα, to expreſs their generous contempt of the Roman gods and the Imperial edicts.

Of the Decian perſecution, Dionyſius Bp. of Alex. in Euſeb. H. E. VI. 39—42.

After a profound peace of XIII years, ab A. 218. ad A. 230. Maximin perſecuted ſuch of the Biſhops and Preſbyters as had been connected with the family of the virtuous Emperor Alexander.

Vale-

Valerian's perſecution. Euſeb. VII. 10. from Dionyſius of Alex. This worthy prelate, in his conference with the præfect Æmilianus, lays open the principal Cauſe of the Perſecutions: p. 335. ἡμεις τον ἑνα θεον και δημιουργον των ἁπαντων—σεβομεν. Αιμιλιανος ειπε—τις γαρ ὑμας κωλυει καὶ τουτον, ειπερ ἐστι θεος, μετα των καλα φυσιν θεων προσκυνειν; θεους γαρ σεβειν εκελευσθητε, και θεους ους πανες ισασι. Διονυσιος απεκρινατο· ἡμεις ουδενα ἑτερον προσκυνουμεν· κ. τ. λ. The perſecutions were among the principal Cauſes of the wide diffuſion of the Goſpel. The perſecuted Biſhops and Preſbyters driven into exile or captivity converted the rude and barbarous people with whom they ſojourned. Thus, Dionyſius made the deſerts of Egypt to bloſſom as the roſe: τοτε προτον δι ἡμων ὁ λογος επεσπαρη. κ.τ.λ.

Concerning the paucity of martyrs, we may aſſent to the ſyſtem of Dodwell properly qualified, during that long period of CL years from Nerva to Decius, when the perſecutions were local and fluctuating. But what idea can reach the ferocity of that æra, ſo emphatically ſtyled the æra of Martyrs, when Diocletian ſlaughtered 17000 Chriſtians within 30 days: and when in Egypt only, were ſlain 144,000, and 700,000 exiled! when as Sulpitius Severus expreſſeth it, Omnis fere ſacro Martyrum cruore Orbis

Orbis infectus eſt. See Euſeb. VIII. 1—17. and Lactant. de MM. PP. who were eye-witneſſes; and Daubuz. on Rev. vi. 9. Seal v.

S. Baſnage. 1. 807. Ann. XCVI. n. 6.—moderates between Dodwell and Ruinart with a fair and probable deciſion.

In the laſt perſecutions, Cruelty was ingenious in every mode of torture that was *not* mortal.

Lactantius, Div. Inſt. V. 11. Quis Caucaſus, quæ India, quæ Hyrcania, tam immanes, tam ſanguinarias unquam Beſtias aluit? Speaking of Diocletian; nemo hujus tantæ belluæ immanitatem poteſt pro merito deſcribere, quæ uno loco recubans, tamen per totum orbem dentibus ferreis ſæviit. Auſi, præ nimia timiditate, plus auſi ſunt, quam jubebatur; alii ſuo proprio adverſus juſtos odio; quidam naturali mentis feritate; nonnulli ut placerent; et hoc officio viam ſibi ad altiora munirent. Aliqui ad occidendum præcipites extiterunt, ſicut unus in Phrygia, qui univerſum populum cum ipſo pariter conventiculo concremavit. Sed hic quanto ſævior, tanto clementior invenitur. Illud vero peſſimum genus eſt, cui Clementiæ ſpecies falſa blanditur: ille gravior, ille ſævior eſt carniſex, qui neminem ſtatuit occidere. — Contendunt igitur ut vincant, et exquiſitos dolores corporibus immittunt, et nihil aliud devitant, quam ut

ne

ne torti moriantur.—Quin etiam ſceleratiſſimi homicidæ contra pios jura impia condiderunt. Nam et conſtitutiones ſacrilegæ, et diſputationes juriſperitorum leguntur, injuſtæ. Domitius de officio Proconſulis libro ſeptimo reſcripta Principum nefaria collegit, ut doceret, quibus pœnis affici oporteret eos, qui ſe cuttores DEI confiterentur.

Euſeb. de vit. Conſt. 1. 58. et orat. in laudem Conſt. c. 7. Theſe pieces of Euſebius, together with his Eccleſiaſtical Hiſtory preſent us with the nobleſt ſubject, ever treated by any uninſpired Hiſtorian: the complete eſtabliſhment of Chriſtianity. The hiſtorian himſelf, learned as he was, did not conceive the greatneſs of his ſubject: the effect of his work, like that of an Epic Poem, reſults from the gradual tendency of all its parts to produce ſo ſingular and ſo great an event, as the converſion of the Roman Empire.

DISCOURSE IX.

PROPHECIES OF THE KINGDOM OF CHRIST.

PSALM II.

8. *Aſk of me, and I ſhall give thee the heathen for thine inheritance,*
And the uttermoſt parts of the earth for poſſeſſion.

AT the time of this predictive promiſe, there was no apparent probability, that any of the idolatrous nations ſhould renounce their ſuperſtitions, and adore the God of Iſrael. It was no leſs improbable, that the kingdom of David, though extended by his victorious arms from the Nile to the Euphrates, ſhould in a political ſenſe become univerſal. So that the expreſſion, *I will give thee the heathen for thine inheritance*, can relate only to a religious empire, and *the utmoſt parts of the earth for thy poſſeſſion*, to the univerſality of that Religion.

With reſpect to civil and political dominion, from the commencement of the Hebrew monarchy to its extinction, it was providentially ſo conſtituted, as to exclude an undefined extent of territory. David, becauſe he adhered ſtrictly to the fundamental laws of the Theocracy, was ſignally bleſſed with a far greater extent of dominion, than any of his ſucceſſors: but in his own reign, the neighbouring monarchies, of Egypt to the South, of Aſſyria to the North, were making rapid advances to their deſtined greatneſs; not to inſiſt on the maritime ſtates of Tyre and Paleſtine, who held the ſovranty of the ſea, before Carthage exiſted. Theſe kingdoms were inſurmountable barriers to the utmoſt power of the Jews, when moſt warlike and united; as they were under David, who appears to have had the ſublimeſt martial genius of all the ancient Kings, both by eſtabliſhing a numerous militia, and by firſt inſtituting military orders. But as our antagoniſts are more inclined to depreciate than over-eſtimate the power of the Jewiſh State, they will concur with us, that

that conqueſt and extenſive territory was neither the principle nor the ſtrength of that government.

As an univerſal Empire was not the object of the Jewiſh polity, ſtill leſs was an univerſal Religion. In both reſpects their national peculiarity was wonderfully characterized:

Lo, the people ſhall dwell ALONE,
And ſhall not be reckoned among the nations.

and the ſolution of the ſingular problem we are about to inveſtigate will prove the completion of another oracle: *I ſhall ſee him, but not now: I ſhall behold him, but not nigh. There ſhall come a ſtar out of Jacob, and a ſcepter ſhall riſe out of Iſrael*[1]*: where, as in the IId Pſalm, the conqueſts of David are primarily intended: but in the nobler ſenſe, the Scepter denotes the King of Kings, and the hieroglyphic of a Star prefigures a God.

[1] Numb. xxiii. 9. xxiv. 17.

* Philo, who writes ſo divinely of the Logos, has rightly interpreted this oracle: Εξελευσεῖαι πολε Ανθρωπος εξ ὑμων, και επικρᾶνει πολλων εθνων, και επιβαινουσα ἡ τουδε βασιλεια καθ' ἑκασην ἡμεραν προς ὑψος αρθησεῖαι. de vita Moſis, lib. I. p. 440.

Proſelyting the conquered nations was not the deſign of the theocracy; and king David, whoſe glory it was to adhere to its maxims, never attempted it. We never read, that he availed himſelf of his victories, to induce a change of Religion among the tributary nations. The mode of thoſe ages was, not proſelytiſm, but intercommunity; as God's people often exemplified to their coſt; the aſſociating falſe gods with the true, being the eſſence of their ſin, and the cauſe of their puniſhment. Yet the predictions are full of this exalted ſubject, ſo diſſimilar from the very genius of judaiſm*; but the diſtinguiſhing character of another revelation in a diſtant age: a revelation, unlimited as the clemency of God, and which, in due time, will open and extend the Jewiſh peculiarity to all the nations of the earth.

* See Mr. Mede's diatribæ, III. XI. Joſ. B. J. VI. 6. μη δειν αλλοφυλον ενδος του ἁγιου παριεναι. This was inſcribed on the μεσοδοιχιον, to which St. Paul alludes, Epheſ. ii. 14. The Gentile's Court ſeems to have been proper to the Second Temple, the Gentiles in the Firſt worſhipping without at the Temple-door in the holy mountain only. Mede. p. 46. who cites Iſai. lvi. 6, 7. and amends the verſion of Mark xi. 17. *My Houſe ſhall be called a Houſe of Prayer* TO *all the Nations.*

Let

Let us apply our attention to the ſteps and progreſs of the national CONVERSIONS, which form ſo pleaſing and intereſting a part of the proſperous fortunes of the Chriſtian Church.

Chriſt himſelf *was not ſent but to the loſt ſheep of the houſe of Iſrael*[3], and the chief ſcene of his miniſtry was the northern province of Galilee, *which ſat in darkneſs*, neglected and deſpiſed by the Jewiſh teachers. From Galilee Chriſt, in leſs than IV years, with wonderful diligence, diffuſed the Goſpel over all the Holy Land: and cloſed his glorious labours with the Reformation of Religion in the capital City. Thus Jeruſalem, the city of the Great King, the favoured ſeat and throne of the theocracy, was firſt illumined by the Sun of Righteouſneſs, which beaming from the Eaſt, hath diffuſed its luſtre beyond the Atlantic Ocean. It was expreſsly predicted, that *out of Zion ſhould go forth the Law, and the word of the Lord from Jeruſalem*[4]: and, by our inſpired Pſalmiſt, *yet have I ſet my*

[3] Matth. xv. 24. [4] Iſaiah ii. 2—5. Mic. iv. 2.

King upon my holy hill of Sion. The kingdom of David was firmly eſtabliſhed by his conqueſt of the Jebuſites [5], when he made their ſtrong fortreſs on Mount Sion, the ſeat of his royal reſidence, garriſoned with his braveſt troops and Worthies. With a religious correſpondence to theſe martial images, the peaceful kingdom of Chriſt began from Jeruſalem, and was from thence extended to other nations. From thence as from a center, the Apoſtles began their preaching: from thence, *their lines went out through all the earth, and their words to the end of the world* [6], which is elegantly adapted to this ſenſe by St. Paul. *Faith cometh by hearing, and hearing by the word of God. But I ſay, have they not heard? Yes verily, their ſound went into all the earth, and their words unto the ends of the world.*

This was literally verified, firſt viva voce, and then more amply and durably by the ancient Tranſlations of the Holy Scriptures, many of which are ſtill extant: the Oriental verſions; the Chaldee, the Syriac, Arabic,

[5] 2 Sam. v. 7. [6] Pſalm xix. 4. Rom. x. 17, 18.

Arme-

Armenian, Malabaric: the Septuagint and other Greek tranſlations: the old Italic, St. Jerome's, and the Vulgate, beſides the modern Latin Verſions: and in all the Weſtern Tongues now ſpoken: and of the New Teſtament, the ancient verſions, Italic, Vulgate, Syriac, Armenian, Coptic, Ethiopian, Arabic, Perſian, Gothic: all which atteſt the incorruption of our Sacred Writings, and the care of Divine Providence for the Converſion of the World. Probably no method of diffuſing the ſacred light of the Goſpel would now be more ſucceſsful, than editions of the New Teſtament in the Eaſtern and other tongues, ſo as to be acceſſible to all who have any curioſity to know the Chriſtian Religion.

The Apoſtles formed the firſt and beſt Church at Jeruſalem, which continued ſtedfaſt in their doctrine, and fellowſhip, in breaking of bread, and in prayers [7]. They next enlightened Samaria, and the confines of Syria, Egypt, and Ethiopia: the Morians' land ſtretched out her hands unto God [8]. Their Acts within a period of XL years,

[7] Acts ii. 42. [8] Pſalm lxviii. 31.

include a geographical deſcription of the Roman Empire. St. Paul in particular extended his progreſs from Jeruſalem to Illyricum[9], and probably viſited this happy iſland[10].

Yet that the glory of this great work might reflect all its luſtre on the cauſe, not on the inſtruments; when Chriſt aſcended to heaven, he received gifts for men[11], and, by the miſſion of the Holy Spirit, he diſtributed thoſe gifts to all the nations of the Roman world, who are named in their geographical order; in the higher Aſia, the Parthians, Medes, and Elamites, and inhabitants of Meſopotamia: in Aſia minor, the Cappadocians, Lydians*, the Pontic and Aſian Provinces, Phrygia and Pamphylia: the Egyptians and Libyans, including the whole African continent: the Romans, or the continent of Europe: the Cretans: and the free tribes of Arabia. The Chriſtian converts from theſe ſeveral nations diffuſed

[9] Rom. xv. 19. [10] Clem. ad Cor. i. 5.

[11] Pſal. lxviii. 18. Acts ii. 5—11.

* Αυδια for Ιουδαια, according to Mr. Bryant's emendation. Obſ. p. 310.

the

the ſacred flame, they had caught at Jeruſalem. All Church-hiſtory atteſts the completion of thoſe exact and glorious prophecies; *The kings of Tharſis and of the iſles ſhall give preſents, The kings of Arabia and Saba ſhall bring gifts.* The firſt clauſe denotes the Weſtern progreſs of the Goſpel, to the iſlands and coaſts of the Mediterranean; the ſecond, the flouriſhing ſtate of the Eaſtern Churches. The *future* extenſion and univerſality of the Goſpel is alſo predicted in that delicious poem: *He ſhall have dominion alſo from ſea to ſea, and from the river unto the ends of the earth; All kings ſhall fall down before him, all nations ſhall ſerve him.* And, to expreſs from how ſmall beginnings this Religion ſhould extend itſelf, 'there ſhall be an *handful* of corn in the earth upon the top of the mountains: it ſhall produce a waving harveſt, whoſe fruit ſhall ſhake like Lebanon; and flouriſh every where in peopled cities, like the graſs, that ſpontaneouſly clothes the earth[12].'

[12] Pſalm lxxii. 8. 11. 16.

ỳ. 16.

℣. 16. *There ſhall be an handful of corn in the Earth—*
His fruit ſhall ſhake like Lebanon:

elegantly denoting, by the powers of vegetation, the growth of the Church, to its preſent extent and future immenſity. It is in the literal ſenſe applicable to thoſe proſelytes whom the fame and felicity of the reign of Solomon brought into the Jewiſh Temple: of whom 153,600 are mentioned, as employed in that magnificent ſtructure [13]. an apt and expreſſive emblem of the far more numerous and perpetual augmentation of the Chriſtian Church; which is here deſcribed in terms very ſimilar to thoſe of Iſaiah, II. 1. *In the laſt days the mountain of the* LORD*'s houſe ſhall be eſtabliſhed in the top of the mountains, and ſhall be exalted above the hills, and all nations ſhall flow unto it.*

This LXXIId Pſalm, the laſt of the Second Book, was written by David on the inauguration of Solomon. It is a moſt

[13] 2 Chron. ii. 17.

elegant

elegant deſcription of a juſt and peaceful government; a literal preſage of the felicity of thoſe Times. But if we attentively compare this Pſalm with the hiſtory of that age, we find a ſtriking diverſity between them. The reign of Solomon was diſtinguiſhed by opulence and power; and the weighty ſcepter of the houſe of David was never more felt, than in the hands of this able and politic Prince; and by his apoſtacy from the ſole worſhip of God, the glories of his reign were reverſed. Examine the ſcope of this prophetic Pſalm, and you will find the characters of a very different adminiſtration from that of Solomon: an adminiſtration diſtinguiſhed, not by riches, ſplendour and magnificence, but by equity and mildneſs, in the protection of the poor and of the great body of mankind, in the univerſality and eternity of a ſpiritual dominion:

℣. 4. *He ſhall judge the poor of the people,*
He ſhall ſave the children of the needy,
And ſhall break in pieces the oppreſſor.

5. *They*

5. *They ſhall fear thee as long as the ſun and moon endure.*

14. *He ſhall redeem their ſoul from deceit and violence.*

The attentive Reader will find, that the words here uſed, the *poor*, the *needy*, the *afflicted*, are much employed to expreſs moral and religious qualities: that *Poverty of Spirit*, which Chriſt pronounces *Bleſſed*, becauſe in believing the Goſpel we reſign the pride of reaſon and the pride of virtue; and, feeling our natural deſtitution and inability, we ſeek ſalvation in our profeſſed ſubjection to Him, who alone is *mighty to ſave*. The univerſality of this empire is deſcribed in ſtrains abundantly too magnificent for the reign of Solomon, to which the tribes of Arabia, and perhaps the iſle of Cyprus, might become tributary.

10. *The kings of Tarſhiſh and of the iſles ſhall bring preſents;*
And the kings of Sheba and Seba ſhall offer gifts.

8. *He*

8. *He ſhall have dominion from ſea to ſea,* from the Red Sea to the Mediterranean,
And from the river unto the ends of the earth, from the Euphrates to the Nile.

This will ſuffice for the amplitude of the kingdom of Solomon, in its utmoſt extent; but a far greater Kingdom is deſcribed in the ſequel:

11. *Yea, all kings ſhall fall down before him,*
All nations ſhall ſerve him.

which is ſo diſproportioned to the greateſt king of Iſrael, that it would have been ill applied to the kings of Aſſyria or Babylon, when fluſhed with conqueſt, and in all the pride of deſpotiſm. But it perfectly correſponds to what all the Prophets have foretold of that Divine King,

17. *Whoſe name ſhall endure for ever:*
His name ſhall be continued as long as the Sun:
And men ſhall be bleſſed in him;
All nations ſhall call him bleſſed.

Such

Such ſtrains as theſe, addreſſed to any temporal and local Prince would be deemed too extravagant either for Truth or fiction; and are inexplicable, unleſs we admit a prophetic ſenſe in this beautiful compoſition, which evidently harmonizes with thoſe predictions [14], which deſcribe Chriſtianity in its moſt perfect ſtate on earth.

The ſedulity of the Apoſtles and firſt Evangeliſts was the reſult of a firm perſuaſion and ardent love of the truth of the Goſpel. This perſuaſion was founded on the evidence of their ſenſes: they declared *that which they had heard and ſeen*, which they had accurately inſpected, *and their hands had handled of the word of life* [15]: and their love of Chriſt was the effect of their conviction and their integrity. Supported by miracles, undaunted by oppoſition, unawed by puniſhments, they undertook and they ſucceeded in the converſion of the world. Thus, *the revelation of the myſtery, which was kept ſecret ſince the world began, was now made manifeſt; and by the*

[14] Iſai. lx. Pſalms lxxxv, lxxxvii. Rev. xxi.
[15] 1 John i. 1—3.

ſcriptures of the Prophets, according to the commandment of the everlaſting God, made known to all nations for the obedience of Faith [16]. The Scriptures of the Prophets to which the Apoſtle here refers us, are copious and explicite on this topic. Thoſe of Iſaiah are moſt illuſtrious. The Converſion of the Gentiles is often predicted under a diſpenſation, the eſſence of which was peculiarity and excluſion, with an emphaſis, which ſhould convince every reaſonable man, that the Divine Providence planned the Chriſtian Religion as the reſult and end of the Jewiſh ſyſtem.

XLIX. 6. *It is a light thing, that thou ſhouldeſt be my ſervant*
To raiſe up the tribes of Jacob,
And to reſtore the preſerved of Iſrael:
I will alſo give thee for a light to the Gentiles,
That thou mayeſt be my ſalvation unto the end of the earth.
7. *Thus ſaith the* LORD, *the Redeemer of Iſrael, and his Holy One,*

[16] Rom. xvi. 25, 26.

To

To him, whom man deſpiſeth,
To him, whom the nation abhorreth,
To a ſervant of Rulers *;
Kings ſhall ſee and ariſe, Princes alſo
ſhall worſhip,
Becauſe of the Lord that is faithful,
And the Holy One of Iſrael, and he
ſhall chooſe thee.

Iſaiah not only predicts the univerſality of the Chriſtian Religion, but ſpecifies the manner in which it will be effected: both by the revival of the ancient and extinct Churches, and by the new converſions of Jews and

* See Vitringa's ſplendid comment, p. 575—578. Dr. Kennicott, in his diviſion of the ſtiches places Rulers in connection with kings. His MSS. 72. 93. 159. read משלים ומלכים יראו: which gives this improvement of our tranſlation;

Rulers and Kings ſhall ſee,
Princes ſhall ariſe and worſhip.

Le Clerc well aſſerts the prediction of Chriſt, Jer. xxiii. againſt Grotius's miſapplication of it to Zerubbabel. I cannot omit Le Clerc's ingenious interpretation of ℣. 8, e terrâ ſeptentrionali.] ſemen domûs Iſraelis, ſpirituale nempe.—Gentiles, majore multo numero e ſeptentrionalibus Europæ præſertim oris ad Religionem Chriſtianam adducti ſunt.

Gentiles.

Gentiles. *It ſhall come, that I will gather all nations and tongues—nations, that have not heard my fame, neither have ſeen my glory; and they ſhall declare my glory among the Gentiles* [17]. In his LXth chapter, the converſion of Aſia [18], of Europe [19], and of the leſs explored parts of the world [20], is predicted in a language ſo magnificent, as to affect us with thoſe mixed emotions ſo well expreſſed by an ancient poet:

His tibi me rebus, quædam divina voluptas
Percipit atque horror, quod ſic natura tua vi
Tam manifeſta patet ex omni parte retecta.
LUCRETIUS III. 30.

Or in the ſtill nobler ſtyle of our great prophet;

℣. 5. *Then thou ſhalt ſee, and flow together;*
And thine heart ſhall fear and be enlarged;
Becauſe the abundance of the ſea ſhall be converted unto thee,
The forces of the Gentiles ſhall come unto thee.

[17] lxvi. 19, 20. [18] ℣. 6, 7. [19] ℣. 9. [20] ℣. 10.

Such were the views of Divine Providence, that the moſt contrary cauſes all conſpired to augment the glories of the Goſpel. Perſecution diſperſed and ſcattered its paſtors and their flocks; and formed new churches in the moſt inhoſpitable deſerts. When the Churches had reſt, they *were edified, and walking in the fear of the Lord, and in the comforts of the* HOLY GHOST, *were multiplied*[21].

The army of the great Conſtantine, which gained the deciſive victory over Maxentius, was compoſed of the barbarous nations; Germans, Britons, Celts *. If theſe troops

* Zoſimus. lib. II. p. 86. Ὁ δε Κωνσαντινος—συναγαγων δυναμεις εκ τε ων ειυχεν εχων δορικυτητων βαρβαρων, και Γερμανων, και των αλλων Κελτικων εθνων, και τους απο της Βρεττανιας συνειλεγμενους, εις εννεα που μυριαδας πεζων απαντας, και οκτακισχιλιους ἱππεας, ηλαυνεν εκ των Αλπεων επι την Ιταλιαν, κ. τ. λ. The Army of Maxentius was ſtill greater, amounting to 170 thouſand foot and 18 thouſand horſe.

From that year, CCCXII. ſo auſpicious to Chriſtianity, our Religion pervaded all the Roman Empire to the Barbarians on all its frontiers.

This victory was foretold, Rev. xii. 9. and Conſtantine had a picture of it with the apocalyptic emblems. Euſeb. vita Conſt. III. 3.

Euſeb. D. E. III. p. 136—141. fuſe ac pulchre de Evangelii propagatione. εγω μεν ουν εξελαζων πας' εμαυτῳ.—κ. τ. λ. p. 138.

[21] Acts viii. 1. ix. 31.

were

were ſpectators of the luminous Croſs, whether a ſolar halo, or a miraculous ſign, ſo critically timed, as to decide the Emperor's faith and the eſtabliſhment of Chriſtianity, as Euſebius aſſures us they were: [22] ſo providential an interpoſition not only decided the event of that important day, but alſo gave the barbarian conquerors ſuch favourable impreſſions of the Chriſtian Religion, as nothing but the proſperous events of war could have impreſſed on thoſe martial Nations.

Our admiration of theſe Converſions is enhanced, when we reflect that it was not only in the ſchools of literature and amidſt the arts of peace, not only in refined Society, under the controuling influence of the Roman laws, which ſo long with unavailing rigour oppoſed the extenſion of the Chriſtian name—but among the barbarous nations, who delight in war, the glad voice of the Goſpel was heard with rapture, and with permanent effects. Amid the ranks of

[22] Vit. Conſt. I. 28.

imbattled armies, the fierce barbarian ſuſpended the war, to hear the ſoothing doctrines of the Evangeliſt and the Miſſionary. The ſacred flame ſpread through the warlike tribes of the North and South, Goths, Vandals, Heruli, with an energy that may well be deemed miraculous. It touched the barbarous Chiefs, who imparted it to their armies: their martial ardour yielded to the powerful perſuaſion; their boſoms ſoftened at the auſpicious ſound; they caught the maxims of Truth and Juſtice; they venerated the Religion that realized their hopes and fears; they renounced their barbarous deities, the conſecrated Spear, the hallowed Foreſt, the dreams of old fanaticiſm: they exchanged their ſordid immortality *

* The heroes, (ſays the Edda, Fab. 31. 33, 34, 35.) who are received into the palace of Odin have every day the pleaſure of arming themſelves, of paſſing in review, of ranging themſelves in order of battle, and of cutting one another in pieces: but as ſoon as the hour of repaſt approaches, they return on horſeback to the hall of Odin and eat the fleſh of the boar Scrimner: their beverage is beer and mead: their cups are the ſkulls of enemies: Odin alone drinks wine, &c.

On the Celtic Immortality, ſee Dr. Percy's notes on Fable 33. p. 164—181.

and

and contempt of death, for the rational the Chriſtian Faith of Eternal Life, angelic and divine. So rapid was the change from their ancient Superſtitions (ſome of which are recorded by Antiquaries, and others are ſtill retained in vulgar cuſtoms) as to verify thoſe admiring ſtrains: *ſhall the earth be made to bring forth in one day? or ſhall a nation be born at once? for as ſoon as Zion travailed, ſhe brought forth her children*[23].

The Revolutions in the Roman Empire in the 5th and 6th Centuries were favourable to the converſion of the Barbarians. 'If, ſays Oroſius, VII. 41. for this cauſe only, 'the Barbarians were permitted to invade the 'Empire, that the Eaſtern and the Weſtern 'Churches, might be every where replete 'with Huns and Suevi, Vandals and Bur-'gundians, and with innumerable converts 'to the faith of Chriſt; we have abundant 'reaſon to extol the mercies of God.'

The Gothic tribes of Mœſia and Thrace were converted by Chriſtian captives taken

[23] Iſai. lxvi. 8.

in their incurſions. Ulphilas the deſcendent of thoſe captives gave them a tranſlation of the Holy Scriptures; another powerful mean of converſion. The intrepidity of the Chriſtian Martyrs contributed much to their ſucceſs, among nations enthuſiaſtically enamoured of their paſſive fortitude. Wherever the Chriſtian Religion made its way, it carried with it that ſacred charm of civil freedom and humanity, of comfort to the evils of that imperfect ſtate of ſociety, above all, the perſuaſive conſolations of peace of conſcience and of peace with God, which made it every where gladly received even when it led its votaries to martyrdom. And here I cannot ſuppreſs an opinion which perhaps is better founded than I can aſcertain; that very much of that freedom and equity, which we ſtill admire in the old Celtic conſtitutions, whether Gothic or Saxon; and which from them have been tranſmitted to our times and nation; were either the original reſult, or the improved culture, of the Goſpel charity. This is certain, that the barbarous invaders, who parcelled out the Roman Empire

Empire in the Sixth Century, and laid the foundations of the modern Kingdoms; brought with them a greater degree of true heroiſm, of legiſlation, juſtice, honour, than they found among the degenerate Romans *. Whatever evils of the barbarous ages we deſpiſe or deprecate, we may rationally account for, from the prevalence of anti-chriſtianiſm graffed on their ancient ſuperſtitions, and a falſe philoſophy. But we may derive from their converſion thoſe generous virtues, which tempered arms with equity, and gave ſo beautiful models of a free and equal polity. Perhaps, from their converſion, blended with their warlike character, we may derive that ſingular aſſemblage of feudal manners, which of

* Salvian, a writer of the very age of Revolutions, acquaints us with the excellent effects of the Chriſtian Religion on the piety and morals of the Vandals. p. 157—160. and of the Goths. p. 162. lib. VII. de Gub. Dei. Contrary to the cuſtom of Conquerors, theſe Barbarians loſt their own laws and religion, fondly affecting the Religion Laws and Language and the very name of Romans.

Out of the Converſions of the Germans, Saxons, Swedes, and others to the then Church of Rome, hath ariſen the Reformed Church, which preſerves the true worſhip of God. Daubuz. on Rev. xii. 16. p. 549.

late have exerciſed ſo much ingenuity to inveſtigate; that honour of Chaſtity, that generoſity to the vanquiſhed, that juſt diviſion of the ſpoils of war, that grateful attachment to their Chiefs, and popular ſpirit of freedom, which ſtill charm us, amidſt the barbariſm of the times, with virtues before unknown to the moſt poliſhed nations. One circumſtance was ſingular and diſcriminating: Zeal for Religion was conſpicuous among their romantic virtues: this paſſion was not of gentile growth, which produced nothing better than a barbarous fanaticiſm, but was the genuine effect of Chriſtianity.

As the reſult of the foregoing obſervations, let us reflect on the concluſions that follow from the true interpretation of this prophetic Pſalm.

Be wiſe now therefore, O ye Kings,
Be inſtructed, ye judges of the earth.

In the primary and hiſtorical ſenſe, the tributary Princes are injoined to pay their homage to the theocracy, adminiſtered in the perſon of King David as God's viceroy; their

their ſervice being claimed by Jehovah as paramount:

Serve the LORD *with fear*—

But the ſingularity of the ſubſequent expreſſion, *Kiſs* THE SON, is an argument, that the ſecondary or religious ſenſe was principal in the ideas of Inſpiration. In the 7th verſe[23], *thou art my Son*, is no otherwiſe applicable to David, than as God's viceroy: but in its theological ſenſe, it is ſo appoſite to the Son of God, as to be a proof of his deity. In the 12th verſe, the expreſſion is ſtill more appropriate[24]: *Kiſs the Son*. The peculiar uſe of a Chaldaic word intimates a ſingular and excluſive idea of filiation. Abraham, a Chaldean, the great anceſtor of the people of God, probably induced ſome words of his national and domeſtic language into the religious ſpeech of his deſcendents. The import of this title is admirably expreſſed in Iſaiah. *Behold my ſervant whom I uphold*; *mine* ELECT, *in whom my ſoul delighteth. I have put my ſpirit upon him, he ſhall bring forth judgment to the Gentiles. He*

[23] בני אתה [24] נשקו בר

ſhall

ſhall not fail nor be diſcouraged, till he have ſet judgment in the Earth, and the iſles ſhall wait for his law [25]. Nothing can be more appoſite and ſublime, than the application of theſe texts to the ſpiritual kingdom of Chriſt. Monarchs are commanded to revere and obey him. It is their wiſdom and their ſecurity to *kiſs the Son*, to rule their ſubjects by his maxims, and by a power delegated from him, who is the King of Kings. The effect indeed, marvellous as it is, hath followed the divine prediction. The Imperial government, after a long and unavailing perſecution of Chriſtianity, at length eſtabliſhed it in the Eaſt and Weſt as the Religion of that extended Empire. From them, the barbarous Princes, and ſince, all the kings of Europe, have gloried in becoming its *Nurſing Fathers* [26], and in receiving from it their moſt ſplendid titles.

[25] בחירי xlii. 1. cited by St. Matthew, xii. 18.

[26] Iſai. xlix. 23.

Chriſtianity is 5 parts in 30. Mohammedaniſm, 6 parts. Gentiliſm, 19. Mede. p. 195.

The Reformed Churches are, compared to the Idolatrous Churches, Weſtern and Oriental, Twelve Parts in Forty-Two: or as One to Three and an Half. Daubuz. on Rev. xi. 2. p. 501.

The

The Chriſtian Religion was immediately protected by Divine Providence. This propoſition does not derive its proof merely from its ſucceſs, but from its prevalence without adequate human means. All effects are virtually included in their cauſes. A Religion, which ſucceeds by its ſimplicity and internal excellence, and which diſclaims all ways of making Converts but perſuaſion, has a clear credential of Truth and Divinity, which diſcriminates it from all impoſture. This poſition is illuſtrated by a remarkable contraſt, which the hiſtory of the Church affords us, as a complete exemplification of Religious Impoſture: I mean the eſtabliſhment of Iſlamiſm * or the Religion of Mohammed. This impoſture was invented by fraud and enthuſiaſm, and ſupported by a military force. Mohammed and his coadjutors were, by means of their

* I am precluded from contraſting the propagation of Chriſtianity in its cauſes and effects to the ſucceſs of Mohammed in ſpreading his impoſture, by the learned and eloquent and well reaſoned Sermons before the Univerſity of Oxford, by Joſeph White, B. D. 1785: where the ſubject is placed in the cleareſt and moſt convincing point of view.

enthu-

enthuſiaſm, the dupes of their own impoſture: *fingebant ſimul credebantque**.

Europe, in the barbarous ages of Popiſh policy, poured forth her myriads, to recover the holy land, and to convert the Infidels. But the effect of thoſe expeditions was abortive; it being contrary to the genius of the Religion to extend itſelf by offenſive arms and religious wars. The divine providence ſhone forth conſpicuous and without a cloud, in giving that ſucceſs to the artleſs preaching of an holy and interior doctrine, which was denied to the combined power, wealth, and armies, to the ſpirit of chivalry, and thirſt of honour in the European Princes, actuated by the profound policy of the papal cabinet, in the view of weakening the Civil power in Europe, and of ſubjugating the Greek Church and Empire to the authority of the Popes [27].

Univerſality is the proper character, which diſcriminates a divine Religion from

* Tacitus, cited in a very fine paſſage of the D. L. of Moſes, III. 6. p. 307.

[27] See Daubuz. on the 2d and 3d Phials, and on the Epiphonema: Rev. xvi.

the

the inventions of men. God, as the common parent and ſoverain, beholds all men with an impartial and paternal love. The Majeſty of GOD, as well as the whole ſyſtem of Revealed Religion evinces, that all his proceedings with man are general and univerſal, including the whole ſpecies. Redemption by his SON, and ſanctification by his SPIRIT, are as unlimited as the bounties of his Providence. The divine goodneſs, ſo far from confining the bleſſings of Redemption to a few favoured Chriſtians, hath in a conſiderable degree extended them to all mankind. The Lamb ſlain from the foundation of the world hath merited ſalvation for *all* virtuous men; whom *he hath redeemed to God by his blood, out of every kindred and tongue and people and nation*[28]. *He is the Saviour of all men, eſpecially of them that believe*[29]. *He is not willing, that any ſhould periſh, but that all ſhould come to repentance*[30]. It is a calumny on the Chriſtian Religion, to ſuppoſe, that it condemns virtuous heathens. They and all are ſaved by the univerſal extent of Chriſt's

[28] Rev. v. 9. [29] 1 Tim. iv. 10. [30] 2 Pet. iii. 9.

expiation. His merciful Religion condemns none but the *incurably* vicious, the infidel, and the apoſtate, who violate the law written on their hearts, and reject with open eyes the ONLY name under heaven by which men can be ſaved. That virtue which made a Socrates, a Cicero, an Aurelius, in their ſeveral degrees of proficiency acceptable to God, was as much the gift of the HOLY SPIRIT, and they are as much intereſted in the Redemption by Chriſt, as are profeſſed Chriſtians. In this ſenſe the Chriſtian Religion is at preſent and ever hath been Univerſal.

With reſpect to the external knowledge of his Revealed Will, God indeed imparts it arbitrarily. As he diſtributes the climates of the Earth to its different inhabitants, from the flaming equator to the frozen poles: with a ſimilar inequality, he affords them a greater or leſs degree of divine illumination. About a ſixth part, and that the moſt civilized part of this globe, profeſſes the Religion of Jeſus Chriſt: theſe are his Moral inſtruments in the converſion of the reſt.

There is an unexampled dignity in that command of Chriſt to his Apoſtles: *Go ye into all the world and preach the Goſpel to every creature*[31]. And the performance correſponds to the command and promiſe. The Goſpel was preached in every nation: and St. Paul ſpeaks in a ſtyle that the moſt victorious of Rome's heroes could not exceed; that he had diſſeminated the Chriſtian Religion from Jeruſalem to Illyricum.

Chriſt himſelf predicted, that his Religion ſhould be generally publiſhed before the exciſion of Jeruſalem. *This goſpel of the kingdom ſhall be preached in all the world for a witneſs unto all nations*, that I am Chriſt, *and then ſhall the end* of the Jewiſh polity *come*[32].

St. Paul with his uſual preciſion deſcribes at once the doctrine and ſurprizing ſucceſs of it. *Since we heard of your* FAITH *in Chriſt Jeſus, and of your* LOVE *to all the ſaints; for the* HOPE *which is laid up for you in* HEAVEN; *whereof ye heard before in the word of the*

[31] Mark xvi. 15. Acts i. x. [32] Matth. xxiv. 14.

TRUTH

TRUTH *of the Goſpel, which is come unto you,* AS IT IS IN ALL THE WORLD [83]. It is not neceſſary to reſtrain this expreſſion to the Roman world: the Apoſtle was commiſſioned both to the Greeks and to the Barbarians: and there was not any habitable part of the world then known, without ſome Chriſtians. This he expreſſes with ſufficient clearneſs, *If ye continue in the Faith, and be not moved away from the Hope of the Goſpel, which was preached to* EVERY CREATURE WHICH IS UNDER HEAVEN. The ſame obſervation is ſtill more applicable to the preſent ſtate of the world, and the Goſpel, as a ſeed-plant, is now actually ſown in all lands.

The times of Conſtantine, of Juſtinian, and of Charlemagne, were propitious to the extenſion of Chriſtianity. *And I ſaw, and lo, a Lamb ſtanding upon Mount Sion, and with him an hundred and forty-four thouſand,* the phalanx of the Chriſtian converts, *having his name and the name of his Father written upon their foreheads.* St. John

[83] Coloſſ. i. 4.

applies

applies this emblem to the firſt eſtabliſhment of the Church under Conſtantine.

I ſaw another angel, fly in the midſt of heaven, having the everlaſting goſpel, to preach unto them, that dwell on the earth, and to every nation, and kindred, and tongue, and people[35]. This prophecy relates to the middle ages, and the noble exertions under the New Empire, both in checking image-worſhip, and propagating the Goſpel, eſpecially among the Northern Nations. The Reformation, and the diſcovery of the new world, were farther ſteps towards univerſality. When the antichriſtian Church ſhall come to an end, then pure and genuine Chriſtianity will diſplay its native luſtre, and ſhine forth on all the world: agreeable to that prophecy, *And the ſeventh Angel ſounded; and there were great voices in heaven, ſaying, The kingdoms of this world are become the kingdoms of our Lord and of his Chriſt; and he ſhall reign for ever and ever*[36].

[35] Comp. Rev. vii. 4. and xiv. 6. [36] Rev. xi. 15.

APPENDIX

TO THE

NINTH DISCOURSE.

A General View of the Progreſs of the Chriſtian Religion: extracted from the accurate Treatiſe of the moſt learned Fabricius; Salutaris Lux Evangelii toti Orbi per divinam Gratiam exoriens. Hamb. 1731. 4.

I. A collection of the Prophecies, Precepts, and Teſtimonies of Holy Scripture; after Euſeb. D. E. II. Proſper, III. 35, ſq. Huetius, prop. IX. capp. 150, ſq. Witſius, Miſc. II. 400.

II. Jewiſh, Heathen, Chriſtian Teſtimonies, of the early progreſs and ſucceſs of the Goſpel. Tacitus, XV. 44. non modo per Judæam, ſed per urbem etiam, multitudo ingens. Clemens R. de Paulo Apoſtolo, §. 5. δικαιοσυνην διδαξας ὁλον τον κοσμον, και επι το τερμα δυσεως ελθων.

III. Converſion of the Jews and Samaritans. Nazarenes, a general name of Chriſtians, was more confined to the Jewiſh converts, who retained the ritual of Moſes. Acts xv.

IV.

IV. Converſion of the Gentiles, principally by St. Paul; from his own miraculous converſion, A. D. 35, he went into Arabia, to Damaſcus, to Jeruſalem, to Cæſarea, to Cilicia, and Tarſus, to Antioch, Cyprus, Piſidia, Pamphylia, Macedonia; to Athens, Corinth, Epheſus; Phrygia and Galatia; Greece, Aſia; Rhodes, Patara, Tyre, Ptolemais; Jeruſalem; and to Rome, A. D. 61. See Tillemont's Life of St. Paul. Mem. I. 2. The Helleniſts were Gentile converts: Acts xi. 18. Fabricius gives eight ſeveral opinions concerning them.

V. The amplitude of the Roman Empire, and the diſperſion of the Jews, gave free courſe to the Chriſtian Doctrine ſupported by Miracles. Alphabetical Catalogue of the Apoſtolic Churches. Tertullian de præſcriptione. c. 20—21. Provinces of each of the Apoſtles.

VI. Perſecutions and Calumnies, by which the Jews and Samaritans attempted to impede the Goſpel. Jeruſalem taken, and deſerted. The Jews in vain attempted to rebuild the Temple, under Hadrian, Conſtantine, and Julian.

VII. Gentile Perſecutions, for 111 Centuries, under Nero, A. 64; Domitian, A. 93; Trajan, A. 104; Hadrian, A. 125; M. Aurelius, A. 151;

Severus, A. 197; Maximin, A. 235; Decius, A. 250; Valerian, A. 257; Aurelian, A. 272; Numerian, A. 283; Diocletian and Maximian, and Licinius, A. 303—313.

VIII. Philoſophers and Heretics, who oppoſed the Chriſtian Religion. Sadducees, Epicureans, Stoics, Falſe Apoſtles: Tribes of heretics, in the firſt century, of whom Philaſtrius, edit. 1721. 8. ſtill more numerous in the ſecond century; and more ſkilful and dangerous, in the third. Theſe inteſtine diſorders would have ruined the credit of any Religion, not of divine original.

Celſus, Lucian, Theoſthenes, Porphyry, two anonymous writers in Bithynia (Lact. V. 2.) Hierocles, Demetrianus, Cæcilius, Julian, Ammonius, Proclus, wrote againſt the Chriſtian Religion.

IX. The ſincerity, induſtry, and ſucceſs of the Apoſtles concurred with the evidence of Miracles, and Prophecy, with catechetic inſtruction, and preaching, and the Apologies for Chriſtianity, to diſſeminate the Goſpel.

X. The Lives and Manners of the Primitive Chriſtians. Of the German treatiſe of G. Arnold, 1700 f. and a ſummary of its contents, ſee Fabricius,

bricius, p. 197—201. The Chriſtians were good and quiet ſubjects to Government: ουδεν γαρ σασεως εργον επιδειξαι χριστιανων ὁ Κελσος, ἠ ὁι ὁμονοουντες αὐτῳ δυνησονται. Orig. III. p. 115.

XI. Martyrs. Prudentius, Π. Σ. χ'. 85.

Nec furor quiſquam ſine laude noſtrûm
Ceſſit, aut clari vacuus cruoris;
Martyrum ſemper numerus ſub omni
Grandine crevit.

XII. Chriſtian Emperors. Tiberius, Domitian, Trajan, Adrian, Antoninus Pius, M. Aurelius, Severus, Julia Mamæa and her ſon Alexander, Philip and Severa, Gallienus, had occaſionally favoured and protected the Chriſtians. The corruption of manners, that preceded the ſtorm of Diocletian, is deſcribed by Euſebius, H. E. VIII. 1.

A. 311. Galerius, Conſtantine, and Licinius publiſhed an Edict in their favour. Euſ. VIII. 17. which was followed by others of Maximin. IX. 1. 9, 10. and of Licinius, X. 5. Conſtantine favoured the Chriſtians, without adopting their Creed. He has the glory of eſtabliſhing Chriſtianity as the Religion of the Roman Empire. His converſion was A. 312. and during a fortunate reign of 30 years, A. 306—337, he extended Religion, with and beyond his victories and conqueſts.

XIII. Imperial Edicts for the Chriſtian Religion; againſt idolatry, temples, ſacrifices, gladiators; Conſtantine aboliſhed the capital puniſhment of the Croſs, Lipſ. de Cruce, III. 14. againſt Judaiſm; againſt the errors and abuſes which had impaired the diſcipline of the Church.

Conſtantine committed the adminiſtration of the Roman Empire to Four prætorian præfects. On this diviſion was formed the Eccleſiaſtical Government. I. Under the præfect of the Eaſt, were five dioceſes; the Eaſt, 15 provinces: Egypt, 6: Aſia, 10: Pontus, 10: Thrace, 6. II. Under the præfect of Illyricum, three dioceſes, Macedonia, 6 provinces: Illyricum, 6: Dacia, 5. III. under the præfect of Italy, two dioceſes, Italy, 17 provinces: Africa, 6 provinces. IV. Under the præfect of Gaul, three dioceſes, Spain, 7 provinces: France, 17: Britain, 5. Of the extent of the Church, we may form ſome idea, from the Subſcriptions of 307 Eaſtern Biſhops to the Council of Nice. 'Hæc de Conſtantino, qui primus veneranda Chriſtianorum fide Romanum munivit imperium, principe prudente, felici, forti, humano, et, quanquam paſſus aliquid et ipſe humani ſit quandoque, tamen divinitus delecto ad res maximas gerendas, et Chriſtianis nunquam ſine grata veneratione nominando.' p. 294.

XIV.

XIV. Julian's perſecution, by diſperſing the Confeſſors, enlarged the bounds of the Church. Julian ſays, Epiſt. 51. that the Chriſtians were equal in number to the Gentiles. Jovian in a few months reverſed all that Julian had done in behalf of paganiſm. All the Eaſtern Churches were ſubject to the four Patriarchs, of Conſtantinople, Alexandria, Antioch, and Jeruſalem. Car. a S. Paulo, 1707. f. Bingham. B. IX.

XV. Italy. Gunther. Ligurini l. VI. 625.

——Romanus tempore priſco
Pauper erat præſul; regali munere crevit.
Nec tamen ut faſces, et regni jura Latini
Vel dare præſumat, vel cuiquam tollere poſſit.

By the ſuburbicary Churches, in Rufinus, H. E. I. 6. ſome underſtand the territory of the præfect of Rome, 100 miles from the city. Others extend them to include a Patriarchal power over all the Weſtern Churches: or a Metropolitan power over the x Provinces of Italy which were under the Vicar of Rome. F. Spanheim. Opp. II. p. 439.

Of the barbarians who infeſted Italy, from the fourth century, the Goths, Herulians, Lombards, all became converts to Chriſtianity.

XVI. Spain. Rom. xv. 24. Clemens, R. I. 5. Tertullian, c. Judæos, cap. 7. Hiſpaniarum omnes terminos Chriſto ſubditos.

Of St. James: Jo. Richardſoni prælect. XXVIII.

The Saracens conquered the Goths, A. 711, and were expelled from Spain, A. 1491. 1570. 1610.

PORTUGAL. They deduce their converſion from the diſciples of St. James. The Moors were expelled, A. 1112. Clement XI. gave them a Patriarch. A. 1716.

XVII. FRANCE. Of the pretended Dionyſius, Tillemont, II. 4. Richardſon, præl. 29, 30. Martyrdom of St. Pothinus, Biſhop of Lyons; Euſ. H.E. V. 8. Converſion of Clovis, A. 469. narrant hiſtorici, inclamaviſſe regem cum ſuis in media acie, Jeſu Chriſte, ſi Deus es, oſtende te victoriæ largitorem, ut venerer te numen cum regina mea Clotilde. Greg. Turon. II. 30. Converſion of the Burgundians, A. 417. Oroſ. VII. 32. 41. Moſhem. de Reb. Chr. p. 449.

XVIII. The BRITISH iſlands: Tertullian. c. Jud. 7. Britannorum inacceſſa Romanis loca, Chriſto ſubdita. The Angles and Saxons, A. 447. General Converſion of England, about A. 670.

St. Auguſtin, firſt Archbiſhop of Canterbury, converts king Ethelbert, A. 597.

Ethelbert king of Kent gave the Miſſionaries leave to try their powers of perſuaſion: and when he himſelf became their convert, he left

every

every one at liberty, either to reject or follow his example; on this noble maxim, that the ſervice of Chriſt ſhould not be compulſive, but the voluntary effect of the excellence of the Goſpel. Beda. H. E. I. 25, 26.

SCOTLAND: Buchanan, b. IV. ſays, that Donald and his ſucceſſors could not efface the ancient ſuperſtitions. And b. V. that Pope Celeſtine, from A. 423 to 431, oppoſing the Pelagian hereſy in Britain, effected the converſion of the native barbarians.

St. Patricius, Apoſtle of IRELAND in the 5th Century. Tillemont's Mem. Vol. XVI. Uſſer. Antt. Brit. ad A. 431.

Orcades inſulæ XXVII. quarum primus epiſcopus Thorolfus, A. 1070. Torfæus, rer. Orcad. lib. III. 1697. fol.

XIX. GERMANY. των εν Γερμανιαις ἱδρυμενων εκκλησιων meminit Irenæus, I. 3. St. Bonifacius converted all the nations between the Rhine and the Weſer, from A. 719 to 754, with great zeal for the Chriſtian Religion, and ſtill greater for the Papal Power. Mabillon. Ann. Bened. tom. II. Few of the Northern nations were converted before the age of Charlemagne. In the old franco-ſaxon Confeſſion, is this form. 'Ego renuncio omnibus diaboli operibus et verbis, lucorum

corum cultui, Wodano et ſaxonico Otino, et omnibus ſpiritibus malis, qui horum conſortes ſunt.

XX. SWITZERLAND and the NETHERLANDS. Theodorus a Swiſs Biſhop ſubſcribed the Council of Aquileia, A. 381. St. Vedaſtus, firſt Bp. of Cambray, converted Clovis king of France.

XXI. HUNGARY, converted A. 1010. Bohemia and Moravia, conquered by Charlemagne, received Chriſtianity in the 1xth Century. Poland, A. 965. Dlugoſs. lib. I. Lithuania, A. 1386. Tranſylvania: Baron. ad A. 1002. Of Scythia, converted by Nicetas, a Dacian Biſhop, Paulinus writes,

> Ad tuos fatus Scytha mitigatur,—
> Et Getæ currunt, et uterque Dacus.

The Sclavonians: Baron. ad A. 632. 1062. The Goths beyond the Danube: converted by Ulphilas, before A. 360. Alaric their firſt Chriſtian king received Arian Biſhops from the Emperor Valens, A. 413. Oroſ. VII. 33. 37. Of the veneration of the Goths for the church of St. Paul and St. Peter, Procop. Goth. II. 4. and c. 14, 15, of the converſion of the Heruli.

Of the Dacians and Beſſi, on the Riphæan mountains, Paulinus, poem. 17.

Nam

Nam ſimul terris animiſque duri
Et ſuâ Beſſi nive duriores
Nunc oves facti, duce te, gregantur
Pacis in aulam.

XXII. DENMARK. Saxo Gramm. l. IX. p. 175, aſcribes its converſion to King Harold, A. 826. under his ſucceſſor Sueno II. the Chriſtians were perſecuted, A. 980, (totam religionis ſtirpem ab radice convulſit) but afterwards protected till his death in 1048. Canute, monarch of ſix kingdoms, died A. 1048, laudato ſtudio promovendæ Religionis Chriſtianæ.

NORWAY: Eric and his attendants were baptized, A. 930. Torfæus, hiſt. Norw. II. p. 183. Haco, king of Norway, A. 945, made the Chriſtian Religion the national eſtabliſhment. He threw down the idols of Thor, of Odin, and of Freyra. Torfæus, p. 407. and ſent Sigiſmynd to convert the Færeyan iſlands. Torf. p. 414. Drontheim, an archiep. ſee.

SWEDEN: converted A. 813, but chiefly by St. Anſcharius, A. 829, and by the Swediſh Evangeliſt St. Rembert, A. 853. Upſal, chief ſee.

LIVONIA, COURLAND: by St. Bertold and St. Mainard: Biſhopric of Riga, A. 1186.

FINLAND: by Henry biſhop of Upſal, and Eric, king of Sweden, A. 1150. Pagi, ad A. 1168.

LAPLAND:

LAPLAND: A. 1160; and under Guſtavus Ericſon, Charles IX. Guſtavus Adolphus, and Queen Chriſtina. Schefer's Lapland, Oxf. 1674.

ICELAND: the ancient Thule: Torfæus. hiſt. Norw. t. II. p. 378. 418. Paris 1678.

GROENLAND: c. A. 996. Torfæus. p. 434. hiſt. Norw. et Groenlandia antiqua, Havniæ, 1715. 8.

XXIII. RUSSIA: Conſtantine porphyrog. (or Leontius Byz.) in the life of Baſilius Macedo, c. 66. relates an incredible miracle, of the Goſpels unburnt in a fierce flame, by which the Ruſſians were converted in the ixth Century.

Bonifacius Camaldulenſis, the Ruſſian and Pruſſian Apoſtle, died A. 1008.

Aga, wife of George prince of Ruſſia, profeſſed the Chriſtian Religion, A. 955. her nephew Woldemir was baptized A. 988, with twenty thouſand Ruſſians.

The author of the Life of Baſilius, c. 65. 38, 39. relates the ſucceſs of the Goſpel in Bulgaria, A. 870. and in other pagan nations.

The Patzinacites were converted under Conſtantine monomachus, A. 1042.

Siberia was held by the Mohammedans, and from 1587, by the Ruſſian Chriſtians.

The Oſtiacs received chriſtianity ſo late as 1712, by the care of Philotheus archbiſhop of Siberia.

Under

Under the Ruſſian Patriarch appointed 1588, were four metropolitans. The patriarchate was aboliſhed A. 1699. and a new Church government formed by Peter the Great. Frid. Spanheim. Opp. II. 501. Buddeus. M. S. II. 165.

XXIV. The Prophecies relating to the propagation of the Goſpel may be claſſed under four kinds: 1, relative to the univerſality of the Chriſtian Religion, of which ſee ch. 1. 2, reſpecting the enemies of the Church, hereſies, and ſcandals. 3, of the ſafety and perpetuity of the Church. 4, Of removing the candleſtick or light of the Goſpel, from thoſe who neglect or abuſe it: inſtanced in Epheſus and the Aſian churches, in Greece and Africa: occaſioned by hoſtile armies, and idolatrous barbarians, chiefly by the Saracens and Mohammedans.

XXV. Mohammed, A. 622. Abulfeda, Oxf. 1723. f.

The Saracens under Abubeker, Omar, Othman, ſubdued Arabia, Syria, Perſia, and Egypt; made inrodes into the Greek empire; and carried their victorious arms into Media, Chaldea, India, Tartary; from A. 714, held Spain for many ages; but were driven out of France in 726; infeſted Italy, Sicily, Sardinia, Corſica, Majorca, Crete; founded in Africa the kingdoms of Fez, Morocco,

Morocco, and Algiers, Tunis and Tripoli; and became maſters of Conſtantinople, May 29, 1453. The ſucceſs of their Arms was attended with the propagation of Iſlamiſm. Mohammed's definition of War was 'decertatio pro via Dei.' and in the Koran, Sura VIII. 39. 'Pugnate contra infideles.' He gave a Charter of protection to all Chriſtians who ſhould ſubmit to him. The cauſes of his ſucceſs, were 1. The doctrine of the Unity, in oppoſition to the Koraiſhites. 2. Suppreſſing all mention of the Jewiſh and Chriſtian myſteries. 3. The factions, hereſies, and idolatries of the Chriſtians. 4. The diſmembering the Roman Empire, the weakneſs of the Byzantine Empire, and the growing power of the Barbarous Nations. 5. Mohammed's military ſucceſſes ſeconded by his enthuſiaſm. 6. The ſucceſſes of Heracliusagainſt the Perſians opened a way to the Mohammedan conqueſt of Perſia. 7. His impoſtures. 8. His armies. 9. Liberty of conſcience. 10. Senſual gratifications. 11. Commerce. 12. Silencing all diſputes about Religion. Demetr. Cantemir, de ſtatu Imp. Turcici. 1722. f.

XXVI. Perſecution and War are falſe means of extending Chriſtianity. Juſt Limits of Toleration.

XXVII.

XXVII. The true and apoſtolic means, are a ſolid open and conſiſtent faith and doctrine, exemplary manners, and invincible patience.

XXVIII. The Chriſtian Doctors injured their cauſe by employing the Sibylline and other forgeries, falſe revelations, and other pious frauds. The Emperors availed themſelves too much of worldly inducements. The zeal of the Popes was artful and ambitious. Yet their ſervices to the Chriſtian name, in Germany, and other nations, merit that approbation, which is expreſſed by St. Paul to the Philippians, i. 18.

XXIX. Marriages, glory, wealth, power, politics, hereſy, the Diſciplina Arcani, and the perfidy of the Helceſaites in occaſionally denying Chriſt. Euſeb. H. E. VI. 38.

XXX. Cruſades, began in 1090. After the Franks had taken Antioch, A. 1098, and Jeruſalem, A. 1099. and the victory at Aſcalon, A. 1100, they erected a Chriſtian kingdom. St. Louis took Damietta, A. 1249. In 1204 the Franks founded the French Empire at Conſtantinople, which continued till 1260. Jeruſalem taken by Saladin, 1188, was recovered by Frederick II. 1229: but the Saracens regained it in 1224, and Antioch in 1268, and

expelled the Chriſtians from all Syria in 1291. The Popes purſued the ruinous project of the Cruſades with unremitting zeal for many ages, till they were alarmed with the dawn of Reformation in Europe, and directed the Holy War againſt the Schiſmatics, as they ſtyled the Greek Church, or the heretical Albigenſes, Bohemians, Huſſites. See Gretſer. de Cruce. tom. III. lib. 2.

XXXI. Religious Orders, falſely aſcribed to Conſtantine the Great, were not inſtituted till the Cruſades. Knights of St. John Baptiſt — Hoſpitalers—of Rhodes, now of Malta, A. 1113. Of the Holy Sepulchre, 1120. Templars, 1118, extinct, 1308. Teutonic Order, A. 1190. in Pruſſia, 1224. Enſiferi, 1204, againſt the Pagans in Livonia. The Orders inſtituted in the XIVth, XVth, and XVIth Centuries were not religious, but military; except that of the Golden Fleece, in 1429.

XXXII. Miſſionaries, in the XVIth, XVIIth, and XVIIIth Centuries. 1. The Jeſuites, inſtituted A. 1540, took a ſpecial vow, of obedience to the Pope in the religious Miſſions; as is expreſſed in the bull for canonizing Ignatius Loyola and Francis Xavier, A. 1623. 'Xaverius, novus Indiarum Apoſtolus. Nam præter Indos, Brachmanes, et Malabares, Ipſe primus Paravis, Malais,

Malais, Iais, Acenis, Mindanais, Malacenſibus, et Japonibus Evangelium annunciaverat.' Corn. Hazart. S. J. Chriſtianiſmus Catholicus per univerſum orbem propagatus ſæcc. xv. xvi. Viennæ, 1684. fol. II. tomis. This Book treats of the Miſſions to Japan, China, Tartary, Cochinchina, Tunquin, Siam, India; to Abyſſinia, Guinea, Angola, Congou, Monomotapa, Marocco, Fez, Tunis; to Peru, Paraguay, Brazil, Florida, Canada, Mexico, and Maragnan.

2. The Franciſcans: St. Francis d'Aſſiſe with XII companions travelled over Italy, Spain, Germany, Hungary, Ireland, England, Scotland, Sweden—Aſia, Greece, Syria, Egypt, Marocco; and formed 58 miſſions. Raym. Caron, apoſtolatus evang. Antv. 1653. 8. gives an account of the miſſions of the Franciſcans, Dominicans and Carmelites, Benedictines, Ciſtercians, Præmonſtratenſians, Auguſtinians, Jeſuites.

Epiſtolæ et Relationes Miſſionariorum, ab A. 1542. vid. Fabric. p. 555. A. 1699. 1731. P. du Halde, &c. Lettres edifiantes et curienſes, ecrites des miſſions etrangeres—XIX vols. 12°. et ab A. 1715. Nouveau Recueil des Lettres, &c.

R. Millar, II. 263, obſerves, that 'none of theſe Miſſionaries ever put the Sacred Scriptures of the Old and New Teſtaments into the hands of their pretended proſelytes, nor gave them

any methodical inſtruction in the principles of the Chriſtian Religion.' Yet I concur with the good Fabricius, p. 566. Nomen Chriſti etiam Miſſionariorum ſtudiis latius proferri, atque inter gentes perſonare, gaudeo cum Apoſtolo et gaudebo, quanquam ut apud majores noſtros olim obſcuratum traditionibus humanis: nam ita quoque non dubito, illud ſalutare fore multis, donec poſt hoc crepuſculum, puriorem plenamque lucem Evangelii populis illis concedere luminum Patri viſum fuerit.

XXXIII. 1. The Roman College de propaganda fide was inſtituted, A. 1622, and wiſely provided with a printing-office for the foreign Languages, diſtinguiſhed by many capital impreſſions.

2. The tribunal of the Inquiſition, began by Innocent III. who ſent his Legate and twelve Ciſtercians to perſecute the Albigenſes, A.1204. It was eſtabliſhed by Dominic at Thoulouſe, A.1212. its authority confirmed by the Emperor, A.1225. and admitted into Italy, Poland, Spain, Portugal, Sicily, Sardinia, Flanders, and Artois: but rejected in France, Venice, the Netherlands which it was the means of liberating from the Spaniſh yoke. It is alſo eſtabliſhed at Goa, Carthagena, and Mexico.

H. Grotii Annales Belgici. lib. I.

P. Limborch. Hiſt. Inquis. 1692. f.

XXXIV. Pope Gregory XIII. eſtabliſhed XXIII Seminaries for the education of Miſſionaries; and there are above LXXX ſuch Seminaries.

Ant. Walæus, a Calviniſt, formed a Seminary in Holland, A. 1622. for the purpoſe of ſending annually Twelve Miſſionaries to India. v. Walæi Opera 1643. tom. II. p. 437. 'Etiam vulgares animæ conſtitutam eccleſiam conſervare queunt; ſed aliquam de novo erigere, ut Rempublicam, tantum Heroum eſt.'

XXXV. Proteſtant Miſſions. From Geneva to America, A. 1556. From Holland to the Eaſt-Indies. J. Viſcher (in the Biblioth. Brem. tom. III. et V.) gives extravagant accounts of 100,000 Chriſtians in Batavia. Fabricius gives intereſting notices of the Tranſlations of the Holy Scriptures into the language of Formoſa, 1661; of Malaye, 1687. The heroic munificence of that great Chriſtian Philoſopher, R. Boyle, procured editions of the New Teſtament in the Malayan Language, to be diſperſed over the Eaſt Indies. Under his auſpices, a Turkiſh verſion was publiſhed at Oxford, 1666, by W. Seaman, and was well received in the Eaſt. 8000 Copies of the Arabic verſion were diſperſed at the expence of 2400 £. by the Society for the propagation of the Goſpel. Biblioth. Brem. tom. VI. p. 711.

The Virginian or Indian Bible, by John Elliot, 1663. 4.

The Braſilian. the Finniſh, 1642. the Lapland, 1669. the Eſthonian, 1715. the Lettiſh, 1689.

The Royal College of Copenhagen, founded by Frederick IV. 1714. have Printing-Offices at Tranquebar, from whence the Miſſionaries have publiſhed the Bible in the Malabaric Tongue, and other works in Theology. The New Teſtament was publiſhed at Madras, 1727. Benjamin Schultze, a diſtinguiſhed Miſſionary, printed verſions of the Scriptures and many religious Tracts in the Damulic and Telugic language and character; of which ſee Fabric. p. 611—616.

The Swedes have generouſly laboured in diffuſing the Goſpel among the Finns and Laplanders. Hans Egede was ſent Paſtor to Groenland, 1721, and publiſhed the Pſalms and St. Paul's Epiſtles in that language.

XXXVI. St. Bartholomew, St. Thomas, St. Pantænus, St. Frumentius, are reported to have carried Chriſtianity into the Eaſt. Tamerlane founded his Empire, A. 1399. and his ſucceſſors have occaſionally favoured the Miſſionaries. Catrou, Empire du Mogol. 1705. 4. For one Mohammedan, there are two or three hundred Idolaters, in the Mogul's country. It

is

is deemed, far more difficult to convert the Mohammedans, than the Idolaters.

XXXVII. Persia. Perſecution by Sapores; Euſeb. vit. Conſt. IV. 9. 13. Mohammediſm prevailed, on the conqueſt of Perſia by the Saracens, A. 651. The Chriſtians are Georgians, Armenians, Neſtorians and Jacobites, and European Proteſtants. Chardin. 3 vols. 1711. 4. Chriſtians of St. John Baptiſt, the Zabians of Maimonides, M. N. III. 29.

XXXVIII. Armenia. Moſes Chorenenſis, fl. A. 430. Chardin. II. 232. Ils maintiennent leur foi, ſans en vouloir embraſſer d'autre, ſe conſervant egalement et contre les vexations des Mahometans leurs Souverains maitres, et contre les miſſions de l'egliſe Romaine.

XXXIX. China. the סינים of Iſa. xlix. 12. St. Thomas is conſidered as the Apoſtle of India and China. Abdias, lib. VII. Euſ. H.E.V. 10. Taprobana, the modern Ceilan. Of the Jeſuite miſſions, Lettres Edif. tom. I. VII. VIII. XV. Buddei analecta, p. 163.

XL. Japan. Tavernier, in præclaris itineribus, 1679. Bayle, in voce, Japon. Kempfer. 1731. 3 vols. 12°.

Siam. Le Clerc. B.U. IV. 424. XIV. 445.

XLI. TARTARY. 1. Aſiatic Tartars. 2. Crim Tartars, or of Precop. Their extended Empire under Genghizchan, who died A. 1230, and under Tamerlane, who died 1415 in the 36th year of his reign. The Tartars conquered China, A. 1643, and expelled the ancient Chriſtians.

ARABIA, received the Goſpel from St. Paul and St. Peter. Gal. i. 17. There were many Chriſtians before Mohammed. Pocock. ſpecim. p. 136.

In the TURKISH Empire are Chriſtians, of the IV Patriarchates, Greeks, Romaniſts, Armenians, Copts, Maronites, Melchites, Neſtorians, Jacobites, Iberians, Colchians.

XLII. Aſiatic Iſlands: 1200 Philippines: 1500 Maldivian iſles. Java, Ceilan, Goa, Malabar, the Moluccas. Lettr. edif. t. X. XI, &c.

XLIII. African Iſlands: Canaries. Azores. Madera. Cape Verd. St. Thomas. Malta.

XLIV. AFRICA. Its Church planted, A. 120. Paganiſm was aboliſhed at Carthage, A. 399. Auguſtin. de C. D. XVIII. 54. Accuratiſſimè Ruinart, ad Victor. Vit. p. 123—217. M. Leydecker. hiſt. eccleſ. Afric. 1690. 4. The Vandals were driven out by Juſtinian, A. 533. Procop. B. V. II. 9. The Saracens invaded Africa, A. 666; conquered it, A. 691. and perſecuted the

the Chriſtians, A. 707. who were protected by Charlemagne A. 790. In 1087 the Chriſtians defeated the Saracens in Africa and Sicily. Pagi's Annals. The Mozarabic Churches flouriſhed in the twelfth Century. Marmol. 1677. tom. II. p. 54, muſarabe ſignifie un homme, qui ſcait l'arabe.

XLV. Abyssinia, or Ethiopia. Acts viii. 27. Euſeb. H. E. II. 2. Candace was Queen of Meröe. St. Frumentius was their Evangeliſt, in the IVth Century. The king of Abyſſinia aſſumes the titles of the 'moſt illuſtrious of Chriſtian Soverains—the equal arbiter between Chriſtians and Mohammedans.' Job Ludolfus. hiſt. Æthiop. 1681. f. et Commentarius, 1691. f.

XLVI. Egypt. Plan de l'ouvrage du P. Sicard ſur l'Egypte. p. 741. Copts. p. 752. Lettr. Edif. tom. II. et nouveaux memoires, tom. VI. of their preſent ſtate.

XLVII. America. Witſius, Miſc. Sacr. tom. II. p. 400. 426.—Lafitau, 1714. 4. opus amoenum et eruditum. Veſtiges of Jewiſh rites; p. 756.

XLVIII. North America, diſcovered 1492. Carrere, Columbus, poema, Romæ 1715. 8. Alexander VI. in bullâ apud Bzovium, ad A. 1493. ut 'Populos in hujuſmodi inſulis et

terris degentes ad Chriſtianam Religionem ſuſcipiendam inducere velitis.'

XLIX. South America. Of the iſthmus of Panama, whoſe Biſhop is a ſuffragan of the Archbiſhop of Lima, ſee Dampier, 1699.

Paraguay: Lettr. Edif. tom. XI—XV.

Peru: Frezier, p. 398, on the multitude of monks and nuns.

Lima, founded by Pizarro, A. 1535, has more than 50 ſplendid Churches; beſides 24 monaſteries, and 12 nunneries, 4000 nuns. Lettr. Edif. tom. VII.

Of Braſil, Surinam, Chili, Amazone, Magellan, ſee the ſame Collection. tom. XII p. 219. 231. Le P. Samuel Fritz ſuivit le cours de la riviere Maragnon vers ſon embouchure: il á etabli ſa miſſion ſur cette grande riviere, laquelle en pluſieurs endroits reſſemble a une vaſte mer. Il a ſoin de trente nations Indiennes, qui habitent autant d'Iſles, de celles, dont le Maragnon eſt couvert.

L. The prevalence of the Chriſtian Religion is, under all its apparent diſadvantages, a divine work: it cannot be ever extinct, though it may be removed from particular places: and there is not only prophetic aſſurance, but ſome probable reaſons, to ſuppoſe that it will go on increaſing, and become univerſal.

DISC.

DISCOURSE X.

CHARACTERS OF ANTICHRIST.

ISAIAH LVII.

10. *Thou art wearied in the greatneſs of thy way,*
Yet ſaidſt thou not, there is no hope:
Thou haſt found the life of thine hand,
Therefore thou waſt not grieved.

THE evangelical predictions of this great Prophet proceed for the moſt part in the order of time, though with that latent method which becomes this kind of Inſpiration. Having in the LIIId Chapter induced the Meſſiah expiating by his croſs the ſins of the world; in the LIVth he deſcribes the purity of the Church in the Apoſtolic age; in the LVth invites both Jews and Gentiles to accept its privileges, by fulfilling its conditions of Faith and Repentance: predicting ch. LVI. the prevalence of the New Religion: *for mine houſe ſhall be called an houſe of Prayer for all people.*

But

But no ſooner ſhall this happy event be accompliſhed by the civil eſtabliſhment of the Church and the converſion of the barbarous nations; than a new and aſtoniſhing ſcene opens: the invaſions of the barbarians, and the corruptions of Antichriſt.

LVI. 9. *All ye beaſts of the field, come to devour;*
Yea, all ye beaſts in the forreſt.
10. *His watchmen are blind, they are all ignorant,*
They are all dumb dogs, they cannot bark;
Sleeping, lying down, loving to ſlumber.
11. *Yea, they are greedy dogs, which can never have enough,*
And they are ſhepherds that cannot underſtand:
They all look to their own way,
Every one for his gain from his quarter.
12. *Come ye, ſay they, I will fetch wine,*
And we will fill ourſelves with ſtrong drink;
And to-morrow ſhall be as this day,
And much more abundant.

The

The dismembering of the Roman Empire, and the devastation of the East, consequent on the corruption of the clergy, is predicted by emblems well adapted to the barbarous invaders:

All ye beasts of the field, come to devour;
Yea, all ye beasts in the forrest.

By the beasts of the field we may understand the fanatic armies of the Saracens, somewhat humanized by letters and laws: by the beasts in the forrest, the more brutal Huns, Turks, and Tartars, swarming from their uncultivated wood-lands. We may find the direct completion in, that age of revolutions, the 5th Century: when the Goths, the Huns, the Vandals, and the Heruli, invaded Italy, Germany, France, and Africa. In the 6th Century, the Sclavi and Bulgarians passed the Danube, and brought great calamities on the Greek Empire. In Italy, the successors of Theodoric were conquered by Belisarius: and the kingdom of the Lombards by Charlemagne, in whose weak descendents the kingdom of Italy continued till the end of the 1xth age:

during

during which, the Saracens infeſted Apulia and Calabria, and ſubdued Sicily and the Italic iſles. The Hungarians, Normans, Danes, and Turks continued for ſeveral ages their predatory expeditions; till at the end of the XIIIth Century, the founders of the preſent Turkiſh empire advanced into Europe in queſt of new habitations. In this and the next age, the Tartars under Tamerlane with immenſe though divided armies invaded Europe and Aſia, and brought ſuch horrors on Chriſtendom as give pain in the relation. Since the irruption of Tamerlane, and the diſſolution of his empire, Hiſtory mentions no new incurſions of Barbarians: by the conqueſt of China, the civilization of Ruſſia, and the new art of War, thoſe formidable emigrations have ceaſed; and there opens a proſpect more favourable to Religion and Humanity.

The cauſes of the barbariſm and deſolation of Europe in the middle ages, here aſſigned by Inſpiration, are the corruptions of the Eaſtern and Weſtern Churches, eſpecially of the hierarchy and whole body

of the clergy, by ignorance and remiſſneſs in their ſacred office; by a depraved ſtupidity in ſpiritual and divine things; by inſatiable avarice, luxury, and ambition. The watchmen here cenſured are the Biſhops and Clergy in Europe and the Lower Empire; who, awed by the ſanctity of their office from more ſcandalous and open vices, were corrupted by the more ſpecious purſuits of ambition, luxury, and gain. The completion of this prophecy muſt not be ſought in a narrow corner of ancient Paleſtine, but in the Chriſtian Church, now far and widely diffuſed; in its Biſhops and more eminent Paſtors, and the whole eccleſiaſtical order; till the miſchief ended in the uſurped dominion of Antichriſt.

1. The primary cauſe of the corruption of the Clergy was the temporal ſplendour of the Church, under its nurſing-fathers the Roman Emperors: when its patriarchal and epiſcopal dignities became ſuch objects of ambition, as Ammianus deſcribes, ſpeaking of the See of Rome, for which Urſinus and Damaſus were competitors. "When I "reflect, ſays the military hiſtorian, on the "luxury

" luxury of Rome, I do not wonder, that
" they who are emulous of ſuch diſtinc-
" tions, ſhould uſe every exertion to pro-
" cure them, and ſhould exult in obtaining
" the object of their ambition: enriched
" by the gifts of noble matrons*, they ap-
" pear in ſplendid equipages, are magnifi-
" cently habited, and are more ſumptuouſly
" feaſted than at royal tables. Yet they
" would be far more happy and reſpectable,
" if, deſpiſing the luxury of the capital,
" which only elicites and diſplays their
" vices, they would conduct their lives like
" ſome provincial Biſhops, whoſe ſtrict ſo-
" briety, the ſimplicity of their exterior,
" and the modeſty of their aſpect, render
" them eſtimable in the eyes of the true
" worſhippers of the eternal deity."

2. A ſecond precurſor of Antichriſt was the decline of Learning. The literature of the Roman Empire was for ſome time ſupported by a few great Divines, eſpecially by St. Jerome and St. Auguſtine. But be-

* Even the invidious ſplendour of the Roman Biſhop was ſupported by the oblations of matrons.

BARROW, of the Pope's Supremacy, p. 401.

fore

fore the age of Charlemagne it was almoſt extinguiſhed. That Emperor attempted to revive it, and ſpread its faint luſtre into France and Germany. But the Caroline empire being diſmembered, and Italy divided by its contending tyrants and invaders; during this dark interval, the papacy was ſucceſſively occupied by the worſt of men, whoſe ill example completed the corruption of the clergy, and brought on the almoſt total eclipſe of the xth age: when, we muſt not expect to find any traces of good government in the Church, but a mere chaos of impieties, preparative of the miſerable revolutions and diſorders which followed [1].

The glimmering of learning in theſe dark ages was directed, only to throw luſtre on the papacy: the School divines defended the deciſions of Councils with falſe logic; and the Councils were ſo influenced, that they did not even deliberate on the moſt important innovations. The Greek Church, not leſs weak and corrupt-

[1] Fra-Paolo, of benefices, ch. xx.

ed,

ed, though not ſo illiterate, neglected the ſtudy of Religion and the Scriptures, for feeble attempts in Hiſtory and Philology: A lying ſpirit depraved the annals of the Church and the lives of the Saints, diſtinguiſhed by falſe miracles, ſuperſtition, and fanaticiſm, and by a zealous attachment to the thrones of Antichriſt in their reſpective Churches of Rome and Conſtantinople.

In Germany the Othos had ſome ſucceſs in ſettling the civil and eccleſiaſtical government; as had alſo the Capetian kings in France. But in both countries, the Biſhops had become ſecularized, ſimoniacal, and even military men, changing the croſier for the cuiraſs. During the German wars, begun by Henry IV. and Gregory VII. the depreſſion of the Imperial power brought on a general ſubjection to the Papacy: the papal authority thus eſtabliſhed, the Popes indulged their pride and cruelty, their luxury and luſt, without controul: notwithſtanding the remonſtrances of a few good men, worthy of better times.

The

The origin and progreſs of the eccleſiaſtical ſupremacy uſurped by the Popes may be remotely traced from the augmented powers of Biſhops in the IId century, though they ſtill retained their original purity. In the IIId century, Metropolitans in the chief cities preſided over the Biſhops of their reſpective provinces. The prerogatives of Biſhops aroſe from the dignity of their cities; hence Irenæus aſcribes to the Biſhop of Rome a *more potent principality*; and Ammianus ſays, that the Prelates of the eternal city had the precedence. At the time of the Council of Nice, the Roman, Alexandrian, and Antiochian Churches had each their metropolitans, independent of one another; ſo that, in the IVth Century, the Biſhop of Rome had only the rank of a Metropolitan over his own province within the limits of c miles from Rome: he derived his rank from the Imperial city, but was not ſuperior to other metropolitans, was not the Patriarch of all the Weſtern Churches, much leſs the MONARCH OF THE CHRISTIAN WORLD.

Before the peace of Conſtantine, the fair character of many Roman Biſhops, the purity of faith, order and unity of the Roman Church, made them reſpectable. Soon after, the Arian conteſts made the orthodox take refuge in that Church. Thus Julius I. protected St. Athanaſius, and Pope Innocent St. Chryſoſtome: not pretending to any authority over the perſecutors of thoſe great Saints, well knowing that they would not be obeyed.

Leo the Great, A. 450, extorted from Valentinian III. a juriſdiction over all the Biſhops of France; and firſt ſet up the pretenſe of St. Peter's Chair, and of making Rome ſupreme in religion, as it had been in empire *. And this Pope, who ſaw the Imperial City ſubject to a Barbarian, Genſeric, properly merits the name of Antichriſt. The Popiſh authors themſelves, when preſſed with St. Paul's prophecy, and the primitive tradition, that Antichriſt ſhould not come till the Roman Empire was

* Sedes Roma Petri, quæ paſtoralis honoris
Facta caput mundi, quicquid non poſſidet armis
Relligione tenet—— Proſper. de ingratis.

de-

deſtroyed, contend that it ſtill ſubſiſts in the Pope and his Supremacy.

The Popes now ſent their Vicars into France; and with that commiſſion tranſmitted the pallium, an imperial robe, which the Biſhops had been uſed to receive from the Emperors: The Popes, emulating the Greek Patriarchs, gave it to their ſuffragans, and by this ſplendid diſtinction aſſumed a ſupremacy over all the Biſhops who accepted it.

A. 381. the Council of Conſtantinople, can. III. gave their own Patriarchs the ſame rank as that of the Roman Biſhops, becauſe of the dignity of New Rome. Henceforth, we find the two Prelates in a conſtant emulation: at firſt, the Conſtantinopolitan ſtyles the Roman his brother and fellow-ſervant. Both received from Juſtinian and the Councils the faſtuous title of œcumenical Patriarchs: by which, however, was only meant, that each preſided over his own ſuffragans. Pelagius II. A. 590. and his ſucceſſor Gregory the Great reprobated this

title in the rival ſee as antichriſtian and diabolical. In his Letters, he ſpeaks in the tone of a prophet, 'All that is foretold 'will happen. The king of pride is near 'at hand: and will be guarded by an army 'of prieſts.' The omen was accompliſhed in Boniface III. whom the brutal uſurper Phocas declared Univerſal Biſhop, and his ſee the head of all the Churches. His ſucceſſor Boniface IV. obtained from the ſame tyrant a grant of the pantheon, which he dedicated to the Bleſſed Virgin and all the Saints, collecting reliques from all the church-yards. Thus the papal idolatry ſucceeded to gentiliſm; and the ſuperſtition of the papacy aided by its domination went on with large ſtrides, corrupting Chriſtianity with pagan ceremonies.

The two horns of Antichriſt were as yet of equal altitude; the VIth General Council declared them of equal dignity: both were ſtyled, however abſurdly, Univerſal Patriarchs; and both occaſionally aſſumed the proud pretenſion of controuling their Soverains.

A.

A. 712. Pope Conſtantine began the precedent of depoſing kings in the perſon of Philippicus the Greek Emperor; and Juſtinian II. who ſucceeded him kiſſed the pontiff's foot. Gregory II. A. 726. abſolved all Italy from its allegiance to Leo the Iſaurian, and deprived him of the revenues. A. 733. Gregory III. excommunicated him as an heretical Prince.

A. 752. Childeric III. the laſt of the merovingian race, was dethroned by Pope Zachary, who gave the French monarchy to Pepin, maire-du-palais. Pope Stephen abſolved him of his crime in being diſloyal to his lawful king; and gave him the vain title of Patrician of Rome, in return for the exarchate of Ravenna and the ſovranty of Italy, de facto, not de jure. For Pepin and Charlemagne, who made ſo ample grants to the papacy, granted them only in fee. The Pope ſwore allegiance. The dukedom of Rome fell to Charles the Great, A. 796. and Leo III. ſent him a banner in token of ſubjection. For a long time the dominion of Rome was in the French Emperors. Charles aſſerted his

ſupremacy by convening ſynods, and he condemned, in the Council of Francfort and in the Caroline Books, the groſs ſuperſtition of image-worſhip, which had been eſtabliſhed by the IId Council of Nice. He exerciſed all the rights of inveſtiture over all the biſhops of France and Italy, even that of electing the ſupreme pontiff.

The dictatorial power of the popes, as unerring in points of Faith, was not yet acknowledged; though bold advances had been made to it, by Pope Agatho, A. 678. unawed by the recent hereſy of Pope Honorius, who aſſerted monotheliſm; and whoſe error diſconcerts the defenders of the papal infallibility.

The Othos in the xth century checked the arrogance of the Roman Pontiffs. Otho the Great, imitating the example of Charlemagne, vindicated his ſupreme power over Italy and Rome, his right of appointing its prelate, and of inveſting the biſhops. In 963, he deprived John XII. and in perſon received the homage of the Roman citizens and clergy, who took an oath, they

they would never elect or conſecrate a Pope without the Emperor's conſent. In the next year, Leo VIII. on his election, reſtored to the Emperor all the imperial rights, and the perpetual privilege of inveſtiture.

Otho III. made his preceptor Gerbert biſhop of Rome, A. 998. He was a man of merit and literature: but for his ſkill in mechanics, aſtronomy, and philology, was accuſed of magic; and for his juſt notion of Antichriſt, has been called hard names by the popiſh hiſtorians, heretic, blaſphemer, ſchiſmatic: how conſiſtently with the ſanctity they aſcribe to St. Peter's chair, muſt be left to their own caſuiſtry.

In the xith century, the Emperors Henry II. and III. nobly oppoſed the papal encroachments: and Henry IV. who died A. 1106 in the 51ſt year of his reign, reſiſted the inſolence of Gregory VII. who advanced the papacy to its higheſt pitch, and trampled on the Majeſty of kings. He aſpired to a ſacred deſpotiſm, with unlimited powers, over all the world. He ſummoned

Henry IV. to Rome, to ſubmit to his tribunal: as contumacious and not appearing, he deprived him of the Empire, abſolved his ſubjects from their allegiance, nor relaxed his ſentence, till he came on foot to Rome in the ſeverity of winter, and made him the moſt abject ſubmiſſions. But on reſuming his Imperial rights, the Pope incited his ſubjects and his ſons to rebel againſt him.

The Hildebrandine dictates (which are a genuine collection of his maxims [2],) aſſert, among other extravagant claims, that 2. The Roman pontiff is Univerſal Biſhop. 3. that he has the ſole right to the Imperial inſignia. 9. that all princes owe him homage. 11. that he is the only name in the world. 12. that he has the right and power to depoſe kings. 16. that no General Council can be convened but by his mandate. 17. that no book of Scripture is canonical but by his authority. 19. that he can be judged by no man. 21. that all weighty cauſes muſt be refer-

[2] Lib. II. epiſt. 55. cited by Fabricius, B.G.XI. p.590.

red

red to him. 22. that the Roman Church never hath erred nor can err. 25. that the Roman pontiff, canonically conſecrated, is made holy by the merits of St. Peter, and cannot be otherwiſe. 27. In fine, that he can abſolve ſubjects from their allegiance to princes obnoxious to the Holy See. For theſe merits Gregory VII. was canonized among the Saints, and in the preſent age, Benedict XIII. ordered a legend in honour of him to be added to the Roman breviary, with this encomium: 'quod contra Henrici 'Imperatoris impios conatus, fortis per 'omnia athleta, impavidus permanſit, ſeque 'pro muro domûs Iſrael ponere non timuit, 'ac eundem Henricum in profundum ma-'lorum prolapſum, fidelium communione 'regnoque privavit, atque ſubditos ei populos 'fide ei data liberavit.' Some biſhops in France, A. 1734, oppoſed this addition to the breviary; and the parliament of Paris ſuppreſſed it. But the Court of Rome ſtill adheres to the Hildebrandine doctrine of univerſal and unlimited Monarchy.

The great aim of Gregory VII. being to amplify the ſpiritual Monarchy and temporal

Reve-

Revenues of the See of Rome; he adopted two maxims ſuited to the aſperity of his temper and the ignorance of the times. The one that a ſuperior is obliged to puniſh every delinquency; and it was his favourite text, *Curſed is he that keepeth back his ſword from blood* [3]. Another of his falſe maxims, that the world was adminiſtered by an equal Providence, as under the Jewiſh theocracy. Thus, he prayed to St. Peter to defeat the arms of Henry, who yet gained a ſignal victory over Rodolph his rival: and his principle turned againſt himſelf; for, after a cruel war in the State, and a laſting ſchiſm in the Church, he was beſieged in Rome, and died in exile at Salernum.

From this epoch of the pontificate of Gregory VII. the hierarchy of the Church of Rome has all the notes and characters of Antichriſt, ſpecified by the Prophets. It will be agreeable to the deſign of this Lecture, to give a definition of Antichriſtianiſm, as conſtituting 'an eccleſiaſtical

[3] Jerem. xlviii. 10.

Society

Society analogous to the ancient Babylon, the capital of an idolatrous Empire;—under the pretence of Myſtery—exerciſing dominion over great Nations profeſſing Chriſtianity; diſtinguiſhed, in its capital, by ſeven hills, in its dependencies, by ten kingdoms;—with ineffable pride and arrogance,—aſſuming divine honours, and attributes;—ſeducing the Nations from the ſole worſhip of God through the one Mediator Jeſus Chriſt, to the worſhip alſo of demons and images;—atrociouſly perſecuting the true worſhippers of the only God.—polluted with blaſphemies;—with all kinds of luxury and impurity;—with poiſonings, pretended ſorcery and aſtrology;—addicted to a ſordid avarice and ſpiritual traffic; and—for theſe enormities obnoxious to the exterminating wrath of Almighty God.'

Theſe characters of Antichriſt are verified in all the ſubſequent parts of the papal hiſtory, to the Reformation. I will give one inſtance, peculiarly intereſting to ourſelves, and to the Engliſh Church, the Pontificate of Innocent III. who far exceeded Gregory

Gregory VII. in policy, and equalled his ambition. Innocent was a man of quality, and an able canoniſt. He began his pontificate with becoming moderation, A. 1198, refuſing perſonal bribes, but attentive to recover the domains of the Church in Italy. He ſoon becomes active in all the public affairs of Europe and Aſia: ſettles the ſucceſſion to the crowns of Hungary, Norway, and the Empire: enters into a ſurprizing detail of eccleſiaſtical buſineſs: and preaches the Cruſade which eſtabliſhed the Latins in the Empire of Conſtantinople. He exerted his arbitrary temper in the divorce between the King and Queen of France, aſſuming thoſe powers, which he defended with the ſophiſtry of miſapplied Scriptures: *I have ſet thee over the nations and over the kingdoms, to root out and to pull down and to deſtroy; to build and to plant* [4]: and, *God made two great lights*, the Pope and the Emperor. We find him chiefly buſied in the affairs of England: firſt, protecting king John againſt his rival Philip Auguſtus, A. 1203, and making himſelf arbiter between them. After various conteſts about the

[4] Jerem. i. 10. Geneſ. i. 16.

Primacy,

Primacy, in 1211, he pronounced a ſentence of depoſition againſt the king; who, in a conference with his legate, A. 1213, gave to the Roman Church, the Pope, and his ſucceſſors, the kingdoms of England and Ireland, ſubmitting to hold them as the Pope's vaſſal. Innocent himſelf in his letters tells him truly enough, that his kingdom was become a kingdom of prieſts; and, accepting the donation, A. 1214, the interdict was taken off, by the biſhop of Tuſculum, having continued more than ſix years to the incredible diſtreſs of the nation. The next year, 1215, the barons having extorted the Great Charter from the reluctant monarch, he applied to the Pope to ſet it aſide; and preſented to his holineſs, ſuch articles of the Charter as bore hardeſt on his authority. The Pope attentively conſidered them, and with an angry brow, exclaimed, 'theſe barons would dethrone a king who wears the croſs, and is under the protection of the holy See, and would alienate the property of the Roman Church. By St. Peter, we will not leave this attempt unpuniſhed.' His holineſs excom-

excommunicated the barons, which was all he could do againſt the liberties of England. The excommunication was received with becoming contempt by thoſe nobles. 'What, ſaid they, will ſatisfy the avarice of Rome? what have theſe prelates to do with our wars? Theſe uſurers and ſimoniacs, without one ſpark of valour or nobility, would controul the world by their excommunications. They intermeddle in our affairs with no other view, than to make the wealth of the kingdom center in the gulph of Italian rapacity.'

In 1216, Lewis the Dauphin made a deſcent on the ſouthern and eaſtern counties. The Pope, grieved at theſe hoſtilities againſt his vaſſal, excommunicates the Dauphin; and was meditating a ſeverer ſentence againſt Philip Auguſtus. His troubled thoughts excited a fever, which inflamed by his uſual high diet, ended in a paralyſis and lethargy, July 16, 1216. Matthew Paris ſays, that king John deemed him the moſt proud and ambitious of men, inſatiable of wealth, and capable of any crimes to acquire it. The year

year was alſo memorable for the deaths of king John and of the Emperor: and for the complete eſtabliſhment of the fanatic and perſecuting orders of St. Francis and St. Dominic. The Inquiſition had exerciſed all its horrors againſt the Albigenſes; and Innocent III. finiſhed his career in the Lateran council, decreeing by his ſole authority and without any debate the groſſeſt of all abſurdities Tranſubſtantiation. Thus, Innocent III. by means of the Cruſades, the Mendicant Orders, and the anarchy in Germany, poſſeſſed an abſolute authority over all Europe, and made all its thrones tremble at his thunders. In his Cruſade againſt the Albigenſes, who retained the faith and ſimplicity of the Apoſtolic Church, the mercileſs inquiſition ſupported by a military force ſacrificed myriads of victims. The priſons would not hold the confeſſors, and ſixty thouſand were butchered in the town of Beziers. Dominic by theſe expeditions enriched his brotherhood with vaſt revenues and ſplendid edifices: while the Count of Thouloufe and Soverain of Languedoc was excommu-

nicated and depoſed for protecting his ſubjects from an unpitying prieſthood. Thus, Antichriſt inthroned, Religion loſt its characteriſtic humanity.

In order to verify the completion of Prophecy in the foregoing characters of Antichriſt, I ſhall conclude the preſent diſcourſe with a ſuccinct comment on thoſe diſcriminating notes of the Great Apoſtacy which are predicted in the LVIIth Chapter of Iſaiah.

Firſt is foretold the premature death of the Martyrs, and of great and good men in the antichriſtian ages:

The righteous periſheth, and no man layeth it to heart;
And merciful men are taken away, none conſidering,
That the righteous is taken away from the evil to come.

From the IXth Age to the Reformation, the beſt characters religious and ſecular, who

who withſtood the ſpirit of Antichriſt, were prematurely taken from the world. To give a very few inſtances, by the early death of the Greek Emperors Theophilus, A. 840, and of Calo-joannes worthy of his name, A. 1140, image-worſhip prevailed without controul. In the xvith Century, Edward VI. King of England, and the two honeſt Popes, Adrian VI. and Marcellus II. reigned but a very ſhort time. Thus *the righteous periſhed.*—Next, the Prophet furniſhes a ſtrong conviction of the anti-chriſtian Church, by ſpecifying her chief enormities: viz. Perſecution and Idolatry [6], Deification of the Pope's perſon [7], and a complicated and ſordid Superſtition [8].

℣. 3. *Draw near hither, ye ſons of the ſorcereſs*—the word * denotes a pretended Augur or Diviner, and the characters anſwer to that of the falſe-prophet, and the harlot, foretold by St. John.

℣. 4. *Againſt whom do ye ſport yourſelves?* in the inſolence of proſperous impiety:

[6] ℣. 5—8. [7] ℣. 9. [8] ℣. 10—13. * ענגה

againſt whom make ye a wide mouth? and draw out the tongue, with ſcornful irriſion. *Are ye not children of Tranſgreſſion*, or apoſtacy? *a ſeed of falſehood* and impoſture? About the beginning of the XIIIth Century was a prevailing rumour that Antichriſt was to ariſe; ſo ſlow were men in diſcerning his gradual advances: but from that epoch, the beſt and wiſeſt conſidered the Papal Church as the Mother of Abominations. From that epoch, the Church of Rome hath branded the witneſſes of Truth with titles of reproach, Picards, Lollards, Huguenots, Beguines, &c. beſides the general appellation of Heretics: and it is obſervable that the ſevereſt puniſhments inflicted by her authority are aggravated by contempt and ridicule.

℣. 5. *Inflaming yourſelves with idols under every green tree.* The word * preſents the very idea of the apocalyptic harlot, under which all the prophets characterize that paſſion for idolatry, which predominates in the apoſtate church.

* הנחמים באלים

Elim

Elim are the objects of falſe worſhip, both in Gentile antiquity, and in the modern adoration of ſaints or angels. Antichriſtian idolatry is aptly deſcribed by the characters of the Jewiſh; by which the prophets at once reproved the corruptions of their own age, and forewarned the Church of ſtill greater ſuperſtitions.

℣. 6. The next note of Antichriſt is Perſecution: *Slaying the children in the vallies, under the clifts of the rocks.* This paſſage is inexplicable, but by applying it to the events of the long perſecutions in the vallies of Piedmont, and among the rocks of the Alps: which continued for ſeveral ages, with ſuch ſignal cruelty, that the Gentile perſecutions were comparatively ſparing and moderate. *Among the ſmooth ſtones of the ſtream is thy portion, they, they are thy lot:* which ſeems obſcurely to menace that extermination, which waits the Antichriſtian kingdom and its ſeat of empire.

We have contemplated the immature death of the Martyrs and Witneſſes of

Truth: we have seen the adulterous Church deriding all attempts of reformation: exercising her inquisitorial persecutions: and augmenting her idolatries. The 9th verse is a key to the whole prophecy:

Thou wentest to the KING *with ointment,*
And didst increase thy perfumes,
And didst send thy messengers afar off,
And didst debase thyself even unto hell.

If we would learn what king is here meant, let us consult that passage of St. John in which are included all the forms of the Roman government. *There are seven kings*, or forms of policy: *five are fallen*, viz. kings, consuls, dictators, decemvirs, military-tribunes; *and one is*, the imperial power: *The other is not yet come, and when he cometh, he must continue a short space*; denoting the kingdom of Italy, soon subverted by Theodoric. *And the beast that was, and is not, even he is the Eighth, and is of the Seven, and goeth into perdition* [7]. This enigma denotes the Papal form of government, which was declared by Justinian, in 534, the head of all the Churches: thus it was *of the Seven*;

[7] Rev. xvii. 8.

or

or reigned in ſpirituals, as the Greek Emperors did in temporals. But when Gregory II. A. 727, ſhook off the yoke of the Emperor Leo, whom he had excommunicated, and ſubjected Rome and Italy to himſelf; from that time the Pope became *the Eighth King*. Henceforth he was properly a monarch, or civil ſoverain, and united the temporal with the ſpiritual ſword; and in this double character, he received the homage of gifts and preſents from all the Chriſtian world, as the price of alliances, benefices, and even crowns. The greateſt ſoverains demeaned themſelves by an idolatrous proſtration, ſending diſtant embaſſies, and making the Court of Rome the center of war and politics, as well as of religion. All this the prophet expreſſes with great energy and becoming diſdain: *Thou wenteſt to the king with ointment, and didſt increaſe thy perfumes; and didſt ſend thy meſſengers afar off, and didſt debaſe thyſelf even unto hell.*

℣. 10. *Thou art wearied in the greatneſs of thy way,*
Yet ſaidſt thou not there is no hope.

How lively a portrait of Romiſh ſuperſtition, labouring with its own weight! and of ſuch prodigious extent and complicated variety, that the detail of her ceremonies, the lives of her ſaints, the records of her monaſtic orders, the deciſions of her ſchool-men and caſuiſts, and the annals of her pontiffs, are a labyrinth of prolixity and impoſture. Yet ſuperſtition, ever ingenious in finding pretences to evade reformation, and to ſupport itſelf under its oppreſſive burdens, hath found her account in the gratification of her paſſions, eſpecially of worldly intereſt and ambition:

Thou haſt found the life of thine hand,
Therefore thou waſt not grieved.

℣. 11. *And of whom haſt thou been afraid, or feared,*
That thou haſt lied, and haſt not remembered me,
Nor laid it to thy heart?

An ironical cenſure of that mixture of idolatrous worſhip with the principles of true Religion, which hath ever characterized the apoſtate Church, whether of ancient Iſrael,

Iſrael, or of Antichriſt. Both have *lied* to God, and have been falſe, and forgetful of him, by debaſing his worſhip with their idols and ſuperſtitions.

Have not I held my peace, even of old,
And thou feareſt me not?

A long connivance and proſperous impunity made the Church of Rome ſecure in her enormities; careleſs of true Faith, corrupting divine worſhip, relaxing moral obligation, and given up to a worldly ſpirit of wealth and dominion. But

℣. 12. *I will declare thy righteouſneſs and thy works,*
For they ſhall not profit thee.

Rome boaſts of her own righteouſneſs: ſhe ſtyles herſelf the only Church, the infallible judge of controverſies: ſhe condemns, as heretics, all who oppoſe her deciſions: ſhe glories in her religious orders, her numerous ſaints, her pompous altars, and theatrical ceremonies: and, which is the

peculiar ſcope of the Prophecy before us, ſhe expreſsly aſſerts as a fundamental doctrine, juſtification before God by the merit of her own righteouſneſs and moral works; yet laying more ſtreſs on ſuch Grants and endowments as increaſe her opulence and power, than on the Virtues of the Heart. But the event has verified the prediction; *they ſhall not profit thee.* For, by the light of the Holy Scriptures, the darkneſs of popery and myſtery of iniquity hath been explored; the nullity of her ſuperſtitious claims evinced; her falſe pretences to good works exploded; her doctrine of merit clearly refuted; and the juſtification of ſinners placed on its only true foundation, a lively and fruitful faith in JESUS CHRIST.

℣. 13. *When thou crieſt, let thy companies deliver thee:*
But the wind ſhall carry them all away: vanity ſhall take them.

Companies may denote thoſe hoſtile armies, cruſades, and ſacred wars, in paſt and perhaps future times, to ſupport the Antichriſtian cauſe. How memorably veri-

verified! all are diſſipated by the breath of God! reduced to vanity and annihilation! The greateſt military enterprizes leaving no traces of power, or conqueſt, or converſion!

Or, thy companies may mean alſo thoſe numerous fraternities of monaſtic orders, the great ſupporters of the Roman hierarchy, whoſe diminiſhed luſtre in the preſent age promiſes the completion of that clauſe;

Vanity ſhall take them; the wind ſhall carry them all away.
But he that putteth his truſt in me ſhall poſſeſs the land,
And ſhall inherit my holy mountain. that is,

The true Religion, reſtored in the reformed States of Europe, ſhall at length be every where profeſſed in the Unity of the Spirit, and peaceably eſtabliſhed by wiſe and Chriſtian Princes. This great event is clearly predicted in the ſequel of this Chapter:

℣. 14. *Caſt ye up, caſt ye up, prepare the way, Take up the ſtumbling-block out of the way of my people.*

The

The emphatic repetition implies the ruin of true Religion which preceded the REFORMATION: Caſt ye up a cauſſey or *high-way of holineſs* [11].

God commands his Miniſters to reform his Church. Obedient to the heavenly mandate, an illuſtrious band of learned and good men undertook the arduous work; with ſuch zeal and ſucceſs, as to emulate the Apoſtolic Age. The ſtumbling-blocks in the Papacy are well known to ſuch as are converſant in the annals of the Reformation.

The acceptableneſs of the Reformation to Almighty God, reſults from that noble characteriſtic of Proteſtantiſm, The Renunciation of Merit, which I wiſh to impreſs on our minds and hearts as the proper conſectary from this diſcourſe.

v. 15. *For thus ſaith the high and lofty One,*
That inhabiteth eternity, whoſe name
is Holy;
I dwell in the high and holy place,

[11] Iſai. xxxv. 8.

With him alſo that is of a contrite
and humble ſpirit;
To revive the ſpirit of the humble,
And to revive the heart of the
contrite ones.

High and lofty, high in his eſſence, ſublime in power: eternal and immenſe: whoſe name is Holy, and, as ſuch, demands an holy worſhip: dwelling in the higheſt Heavens, yet reſiding in the contrite and humble heart: rejecting the proud,—thoſe, who are either elated with the pride of Reaſon and of conſcious Virtue; or with the pride of Superſtition, and its vain pretence to ſupererogating Merit: giving grace to the humble, to thoſe, who in the true evangelical poverty of Spirit 'Renounce their righteous and unrighteous deeds,' and rely only on a Saviour's infinite deſert, to pardon their Sins, and to preſent to GOD's acceptance their lowly and unaſſuming Virtues. *To revive the Spirit of the humble, and to revive the heart of the contrite ones:* a graceful and emphatic repetition, much in uſe with the Sacred Writers, when they deſcribe the œconomy of the HOLY SPIRIT

SPIRIT, in reſtoring the Soul to its original integrity, ſanctifying it wholly, and refreſhing it with the conſolations of divine favour.

℣. 17. *For the iniquity of his covetouſneſs was I wroth*
And ſmote him: I hid me, and was wroth:
And he went on frowardly in the way of his heart.

Covetouſneſs* here denotes any inordinate paſſion, particularly that ſelfiſhneſs, combined of ambition and avarice, which is the ſource of every evil, ſubſtituting for faith and probity a proud and venal impiety. The papal ſuperſtition, founded in theſe inſatiable appetites, had long excited

* Covetouſneſs [בצע] denotes any inordinate paſſion or purſuit: particularly, that ſelfiſhneſs, compounded of Avarice and Ambition, ſo well deſcribed by the moralizing profligate, Saluſt. in Catil. c. x. primo pecuniæ, deinde imperii cupido crevit: ea quaſi materies omnium malorum fuere. namque avaritia fidem, probitatem, ceteraſque artis bonas ſubvertit; pro his ſuperbiam, crudelitatem, deos negligere, omnia venalia habere edocuit. et c. xi. ſed primo magis ambitio, quam avaritia, animos hominum exercebat.

the

the divine diſpleaſure; which expreſſed itſelf both in temporal calamities and ſpiritual deſertions. Yet, in vain the Northern barbarians invaded the corrupted Church; in vain the Weſtern Chriſtians turned their cruſades againſt the Greek Empire; in vain, were both diſmembered by the fanatic armies of the Saracens. In both the thrones of Antichriſt, Superſtition went its train, till it grew in its progreſs equally corrupt and calamitous. It is obſervable, that the hiſtory of the Middle Ages aſcribes thoſe calamities, to the avarice, the luxury, and deſpotic policy, of the Roman court and hierarchy.

In this criſis, the Divine interpoſition is thus expreſſed:

℣. 18. *I have ſeen his ways, and will heal him; I will lead him alſo, and reſtore comforts to him, and to his mourners.*

I have ſeen with compaſſion the ſimple and credulous world ſeduced by Antichriſt. I will *heal* him by remiſſion and reformation: I will

I will *lead* him by my faithful Miniſters: I will reſtore the conſolations of my Spirit unto *him*, the bewildered people; and to his *mourners*, the witneſſes of Truth, who, amidſt the papal darkneſs, were the illuſtrious aſſerters of the faith and rights of Chriſtians.

℣. 19. *I create the fruit of the lips:* I alone give power and efficacy to the Miniſtry of the Goſpel. *Peace, peace, to him that is far off, and to him that is near, ſaith the Lord, and I will heal him.* As the original Goſpel was a general bleſſing, offered to Jews and Gentiles; ſo, the Reformation propoſed anew the ſame eternal Goſpel, to all who ſought reconciliation and peace with God, through Faith in JESUS CHRIST; —to all, remote and near. The progreſs of the Reformation was worthy of the purity of its principle. The moſt potent States and Republics of Europe were the ample theatre of this great revolution; the effects of which were anſwerable to the diſpoſitions, with which ſo divine a benefit was either received or rejected. The Re-

for-

formation, productive of Liberty, Science, Peace, wherever it hath been eſtabliſhed by Law and cheriſhed by the People; hath been the cauſe of long and frequent wars and civil commotions, in the Popiſh Governments, who have attempted to check its progreſs by force and intolerance. Of which we have memorable examples; on the one part, in the glory and tranquillity of the reign of Elizabeth: on the other, in the declining power of the Court of Rome; of the Spaniſh monarchy, from Charles V. to Philip IV. and in France, during the tragical and inglorious reigns of Charles IX. and Henry III. All which abundantly verifies the concluſion of this prophecy, in its collective as well as private application:

℣.20. *But the wicked are like the troubled Sea, When it cannot reſt, whoſe waters caſt up mire and dirt.*

21. *There is no peace, ſaith my God, to the wicked.*

PROOFS

PROOFS AND ILLUSTRATIONS.

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INTERPRETERS differ in applying thoſe marks of a corrupt Church. The Rabbins apply them to the Jewiſh prieſthood about the times of the Captivity. More probably, they reſpect the unworthy H. PP. and prieſthood, who ſucceeded Onias III. as appears from Joſephus and the books of Maccabees. Euſebius, Jerome, Cyril, apply them to the Scribes and Phariſees of the age of Our Bleſſed Saviour; but the characters do not agree to that prieſthood, more diſtinguiſhed by the ſpiritual than carnal vices. They were ſadly verified by the Romiſh clergy of the middle ages: and the application is confirmed by LVI. 8. which deſcribes the Chriſtian Church compoſed of Jews and Gentiles, and, ℣. 7. the houſe of God made an houſe of prayer for all people: and to this period of the Middle Age the ſeries of the prophecies evidently leads us.

Quære mecum implementum hujus prophetiæ, non in angulo Terræ Chananææ, ſed in Eccleſia Chriſtiana, latiſſime jam diffusâ, poſt plures gentes ſinu ſua receptas; ejus præfectis, paſtoribus, et Epiſcopis, et Ordine Eccleſiaſtico, poſt Con-

Conſtantini et Juſtiniani tempora, ſenſim magis magiſque corrupto, uſque quo poſt rx Chriſtianiſmi ſeculum, labes totum fere pervaſerit corpus, tam in Oriente quam in Occidente.

See the Authors cited by Vitringa: Matthew Paris—Aventinus—Uſher, de ſucc. E.Occ.c.23. —Mezerai—Nicetas—Wilhelmus Tyrius, i. 8. —Lambertus Schafnab.—St.Bernard—William of Newburg—and P. Langius, in Piſtorius. p. 843. 883.

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AMMIANUS. XXVII. 3. Damaſus et Urſinus ſupra humanum modum ad rapiendam epiſcopatûs ſedem ardentes ſciſſis ſtudiis acerrime conflictabantur, aduſque mortis vulnerumque diſcrimina adjumentis utriuſque partis progreſſis. Quæ nec corrigere ſufficiens Juventius nec mollire, coactus vi magna ſeceſſit in ſuburbanum. Et in concertatione ſuperaverat, Damaſus, parte quæ ei favebat inſtante: conſtatque, in baſilica Sicinini, ubi ritûs Chriſtani eſt conventiculum, uno die centum triginta ſeptem reperta cadavera peremptorum, efferatamque diu plebem ægrè poſtea delenitam. Neque ego abnuo, oſtentationem rerum conſiderans urbanarum, hujus rei cupidos, ob impetrandum quod adpetunt, omni contentione laterum jurgari debere, cum id adepti futuri ſint ita ſecuri, ut ditentur oblationibus

matronarum, procedantque vehiculis inſidentes, circumſpecte veſtiti, epulas curantes profuſas, adeo ut eorum convivia regales ſuperent menſas. Qui eſſe poterant beati revera, ſi, magnitudine urbis deſpecta, quam vitiis opponunt, ad imitationem Antiſtitum quorundam provincialium viverent: quos tenuitas edendi potandique parciſſimè, vilitas etiam indumentorum, et ſupercilia humum ſpectantia, perpetuo Numini veriſque ejus cultoribus ut puros commendant et verecundos.

In compiling this account of the Papal Uſurpations, not having acceſs to original authors, I have chiefly followed a very learned Diſſertation of S. Deylingius, Obſſ. Miſcc. Lipſ. 1736. 4. De Novitate Regiminis Monarchici in Eccleſiam Univerſam: p. 420—536.

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Irenæus II. 3. p. 201. potentiorem principalitatem. Ammianus XV. 7. auctoritate, qua potiores æternæ urbis epiſcopi. vid. Moſhem. de Reb. Chr. p. 258—263.

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Nic. Alemannus, præf. in arc. hiſt. ſpeaking of Juſtinian's ſupporting the arrogant pretenſions of the Cptan patriarchs, and giving the faſtuous title of œcumenical biſhop to John of Cappadocia; has this expreſſion; vixque tandem dextrum

trum eccleſiæ ſolium Pontifici Romano ægrè conceſſerit, where the dextrum ſolium is very appoſite to the two horns of the Antichriſtian Lamb, as explained by Daubuz of the Greek and Latin Churches. See Anecd. c. XIII.

In the anecdota, c. XV. we read, that the Empreſs Theodora's courtiers kiſſed her feet: ταρσου ἑκαἵερου ποδος ακρω χειλει ἁψαμενοι. This woman acted, as if ſhe had ſtudiouſly formed her whole character on that of the Babylonian harlot, the repreſentative of both the corrupted Churches.

The Emperors Caligula and Domitian exacted the homage of kiſſing their feet, of being deified, and of having the divine titles: and give a ſignal reſemblance of the pagan Pontifex Max. to the ſame office and title in Antichriſt, *as God ſitting in the Temple of God, and ſhewing himſelf that he is God.* 2 Theſſ. ii. 4.

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Gregorius VII. lib. IV. Epiſt. 12. 'Ad 'oppidum Canuſiii, in quo morati ſumus, [Rex] 'cum paucis advenit; ibique per triduum ante 'portam, depoſito omni regali cultu, miſera- 'biliter, utpote diſcalceatus, et laneis indutus, 'perſiſtens, non prius cum multo fletu Apoſtolicæ 'miſerationis auxilium et conſolationem implo- 'rare deſtitit, quam omnes, qui ibi aderant, et ad

‘ quos rumor ille pervenit, ad tantam pietatem
‘ et compaſſionis miſericordiam movit, ut, pro
‘ eo multis precibus et lachrymis intercedentes,
‘ omnes quidem inſolitam noſtræ mentis duri-
‘ tiam mirarentur; nonnulli vero in nobis non
‘ Apoſtolicæ ſeveritatis gravitatem, ſed quaſi
‘ tyrannicæ feritatis crudelitatem eſſe clamarent.
‘ Denique inſtantia compunctionis ejus, et tanta
‘ omnium qui ibi aderant ſupplicatione devicti,
‘ tandem eum, relaxato anathematis vinculo, in
‘ communionis gratiam, et ſinum ſanctæ matris
‘ eccleſiæ recepimus.’ Hæc in præfata epiſtola Hildebrandus, quæ ſane ipſum tantæ arrogantiæ hominem fuiſſe arguunt, ut alterum illi æqualem haud facile protuleris, ſi modò duos alios Pontifices, Alexandrum III. et Cæleſtinum itidem III. excipias. Jo. Richardſoni prælect. XXXIV. p. 228.

Sigonius, de Regno Italiæ, lib. IX. ad A. 1077.

Franciſci Pagi breviarium, illuſtriora Pontificum Rom. geſta complectens, tom. II. p. 438.

Fabricius. B. G. XI. 589. ‘ Gregorii VII. Regiſtrum, ſive Epiſtolarum Libri, ſinguli ſingulis Pontificatus ejus tributi annis. Primus continet epiſtolas 85. Secundus 77. in cujus 55ta ad Laudenſes, exſtant celebria illa *Dictata Papæ*, ſuprematum ſive totatum Pontificiæ poteſtatis nullis circumſcriptæ limitibus γυμνῃ τῃ

κεφαλῃ

κεφαλὴ Chriſtiano orbi obtrudentia.—Ut vero appareat, quoſque pudor poſſit perire de rebus, adſcribam quæ modo memoravi dictata papæ, illiſque ex lib. IX. epiſt. 3. juramentum Imp. Henrico IV. delatum ſubjiciam. Videant interim, qui hodie deſpoticum principum imperium ita commendant et exacuunt, conculcata Sacerdotii et Ordinum auctoritate, an peſtilentiorem etiam Hildebrandiſmo ipſo peſtem, quantum in ipſis eſt, in Chriſtianum orbem inducant.'

Dictata Papæ. Labbe. Conc. tom. X. p. 110. Harduin. VI. p. 1304.

1. Quod Romana eccleſia a ſolo Domino ſit fundata.

2. Quod ſolus Romanus pontifex jure dicatur univerſalis.

3. Quod ille ſolus poſſit deponere Epiſcopos vel reconciliare.

4. Quod Legatus ejus omnibus Epiſcopis præſit in Concilio, etiam inferioris generis, et adverſus eos ſententiam depoſitionis poſſit dare.

5. Quod abſentes poſſit deponere.

6. Quod cum excommunicatis ab illo, inter cætera, nec in eadem domo debemus manere.

7. Quod illi ſoli licet pro temporis neceſſitate novas leges condere, novas plebes congregare, de Canonica Abbatiam facere, et contra, divitem epiſcopatum dividere, inopes unire.

8. Quod ſolus poſſit uti imperialibus inſigniis.

9. Quod ſolius Papæ pedes omnes principes deoſculentur.

10. Quod illius ſolius nomen in eccleſiis recitetur.

11. Quod unicum eſt nomen in mundo.

12. Quod illi liceat imperatores deponere.

13. Quod illi liceat de ſede ad ſedem neceſſitate cogente Epiſcopos tranſmutare.

14. Quod de omni Eccleſia quocunque voluerit clericum valeat ordinare.

15. Quod ab illo ordinatus alii Eccleſiæ præeſſe poteſt, ſed non militare: et quod ab aliquo epiſcopo non debet ſuperiorem gradum accipere.

16. Quod nulla ſynodus abſque præcepto ejus debet Generalis vocari.

17. Quod nullum capitulum, nulluſque liber Canonicus habeatur abſque illius auctoritate.

18. Quod ſententia illius a nullo debeat retractari, et ipſe omnium ſolus retractare poſſit.

19. Quod a nemine ipſe judicari debeat.

20. Quod nullus audeat condemnare Apoſtolicam ſedem appellantem.

21. Quod majores cauſæ cujuſcunque Eccleſiæ ad eum referri debeant.

22. Quod Romana Eccleſia nunquam erravit, nec in perpetuum, Scriptura teſtante, errabit.

23. Quod Romanus Pontifex, ſi canonice fuerit ordinatus, meritis B. Petri indubitanter efficiter

efficitur Sanctus, teſtante S. Ennodio Papienſi epiſcopo, ei multis ſanctis patribus faventibus, ſicut in decretis beati Symmachi Papæ continetur.

24. Quod illius præcepto et licentia Subjectis liceat accuſare.

25. Quod abſque ſynodali conventu poſſit Epiſcopos deponere et reconciliare.

26. Quod Catholicus non habeatur, qui non concordat Romanæ Eccleſiæ.

27. Quod a fidelitate iniquorum ſubjectos poteſt abſolvere.

Juramentum Regis. Labbe. p. 279. Harduin. p. 1481.

'Ab hac hora et deinceps fidelis ero per rectam fidem beato Petro Apoſtolo ejuſque vicario Papæ Gregario, qui nunc in carne vivit: et quodcunque mihi ipſe papa præceperit, ſub his videlicet verbis, per veram obedientiam, fideliter, ſicut oportet Chriſtianum, obſervato.' De ordinatione vero eccleſiarum, et de terris vel cenſu, quæ Conſtantinus Imp. vel Carolus Sancto Petro dederunt, et de omnibus Eccleſiis vel prædiis, quæ Apoſtolicæ ſedi ab aliquibus viris vel mulieribus aliquo tempore ſunt oblata vel conceſſa, et in mea ſunt vel fuerint poteſtate, ita conveniam cum Papa, ut periculum ſacrilegii et perditionem animæ meæ non incurram: et Deo, ſanctoque Petro, adjuvante Chriſto, dignum

honorem et utilitatem impendam: et eo die, quando illum primitus videro, fideliter per manus meas miles Sancti Petri et illius efficiar.

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Sal. Deylingius: de novit. Regiminis monarchici in Eccleſ. Univerſam. p. 535. 'Multi veterum Hildebrandum tanquam ferociſſimam belluam execrati ſunt. Legantur Acta Concilii Brixienſis, An. MLXXX. celebrati, apud Harduinum, T. VI. P. I. f. 1595, ubi ejus ſcelera vivis coloribus depinguntur; necnon Aventinus, lib. V. f. 455. Sed recentiores tantorum malorum auctorem ob res adeo præclare geſtas non ſolum divorum numero adſcripſerunt, ſed nuper admodum novam ut appellant *Legendam* in honorem et memoriam divi Gregorii VII. promulgarunt. De Gregorio VII. divis adſcripto legantur Acta Sanctorum ad diem XXV Maii, tom. VI. f. 70. ſeq. Hoc ipſum officium in Hildebrandi memoriam et honorem compoſitum, antea in ſola eccleſia Salernitana, ubi papa iſte in exilio mortuus eſt, recitatum, ſed a Benedicto XIII. univerſo orbi obtruſum exhibetur in *Bibliotheque Françoiſe*, T. XIII. p. 299. Videatur etiam *Bibliotheque Italique* T. VI. Num. 7. *de la Legende de Gregoire VII.* p. 205.'

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'Ipſe autem Henricus cum ſuis fautoribus, in omni congreſſione belli, nullas vires, nullamque in vita ſua victoriam obtineat.'

Bulla Excomm. ap. Richardſon, p. 231.

The Antichriſtian harlot, exciting this unnatural war againſt Henry, reminds one of Virgil's Alecto.

Cura tibi divûm effigies et templa tueri:
Bella viri pacemque gerant, queis bella gerenda. VII. 444.
En ego victa ſitu, quam veri effoeta ſenectus
Arma inter regum falſa formidine ludit.
Reſpice ad hæc: adſum dirarum ab ſede ſororum;
Bella manu lethumque gero.—v. 455.

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Adamantino velut nexu propoſitionis veritas conſtat.—Hierarchiam eccleſiæ Romanæ dominantem, inde a Gregorii VII. temporibus maxime, eſſe cætum talem, qui (1) Babyloni Chaldææ quadantenus conveniens, (2) ſub myſteriorum, ſeu religionis Chriſtianæ prætextu, (3) imperium in civitate magna in populum magnum animalem, Chriſti nomen profeſſum licet, ſeptem collibus, totidemque provinciis diſtinctum, multorum Regum potentia ſuffultum, obtinet; ſeque immani

mani faſtu, habituque prætumido, (5) ceu numen Divinitatis particeps, ab eo religioſe coli patitur, (6) adeoque populum ſibi obnoxium a vero Dei cultu ad ſui et creaturarum cultum falſamque religionem modis omnibus ſeducit; (7) ſanctos veri Dei cultores atrociter perſequitur; (8) blaſphemiis, (9) luxuria, (10) veneficiis, (11) avaritia et nundinatione ſpirituali ſeſe immaniter polluit, (12) ſeverumque idcirco Dei judicium provocans, illud aliquatenus jam ſubivit, et porro ſubiturus eſt. Quæ duodecim demonſtrationis capita, ordine ut ſigillatim perſecuturus, Deum veneror, ut conſilium laboremque meum Eccleſiæ proſperet; et aperta rerum luce, prædictionum factorumque harmonia perſpecta, Babylonem agnoſcant ſalutariter, propereque deſerant, quotquot ejus amore præpoſtero ad perniciem ſuam hactenus arſerunt.

This definition of Antichriſt is taken from Jo. Henr. Heideggeri סוד בבל רבת ſeu in Divi Johannis Apocalypſeos Prophetiam de Babylone Magna Diatribæ. Lugd. Batav. 1687. 2 vols. 4to. Diſſ. V. and it is illuſtrated in that work with great erudition and the cleareſt evidence.

Of the parallel between Babylon and Rome ſee the elaborate Notes of Daubuz, on Rev. xvii. 3. and Heidegger, Diſſ. VI.

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P. S. Polano. C. T. lib. I. p. 20. ed. 1629. Jan. 1522. Adrian VI. *Temevano alcuni, ch'egli foſſe pur troppo inclinato alla Riforma. Non dava altro titolo alla dottrina di Luthero, ſe non d'inſipida, pazza: il comincia, par una leggier riforma in Roma. Card. Soderini conſiglia la via della forza. 'Niſſuno haver mai eſtinto l'hereſie con le riforme, ma con le Crociate. Innocenze terzo con tale mezo oppreſſe felicemente gli Albigeſi de Linguadoca: et i Pontefici ſequenti, non con altri modi, eſtinſero in altri luoghi, i Valdeſi, Piccardi, poveri di Lione, Arnaldiſti, Speroniſti, et Patarini.'—Non eſſendo la Corta degna d'un tal Pontefice.* p. 31.

Niſſuna Riforma poterſi fare, laquale non diminuiſca l'Entrate Eccleſiaſtiche: lequali havendo quattro fonti, uno temporale, le rendite dello Stato Eccleſiaſtico, gli altri ſpirituali, L'Indulgenze, Le Diſpenſe, La Collatione de Beneficii: non ſi puo otturar alcuno di queſti, che le entrate non reſtino troncate in un quarto. p. 24.

Marcellus II. vita exutus 22do Electionis die, incredibili omnium bonorum dolore, quibus ſpes affulſerat emendationis, et aurei ſub illo ſeculi; ſublatus forte divina benignitate, *ne malitia mutaret intellectum ejus.* Spondanus. 1555. n. VII. Polano. lib. V. p. 399.

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Jo. Geo. Walchii Miſcc. Sacra. 1744. 4. lib. III. 5. de Lollardis. p. 652. Hæc veſana eſt Pontificiorum ratio, ut a partibus ſuis diſcedentes probroſis verbis afficiant: qua ratione, ſæpius viri integerrimi adpellationes tulerunt nefarias. Ita quoque Lollardorum majores, nimirum Waldenſes, vocatos eſſe Albigenſes, Arianos, Manicheos, Gnoſticos, Adamitas, Catharos, Arnoldiſtas, Joſephinos, pauperes de Lugduno ſive Leoniſtas, Fratricellos, Begardos, Paſſagerios, Paterinos, Tholoſanos, Bulgaros, Picardos, Inſabbatharios, Turlupinos, Lollardos de quibus nobis res eſt, Pileatos, Caputiatos.

See the notes on that diſſertation, in which the origin of theſe names is inveſtigated.

Of the Valdenſes, A. 1170: Thuanus, l. VI. A. 1550. p. 185. edit. 1620. $\overline{\text{XXII}}$ omnino vici numerantur, de quibus ſummum ab Oppeda ſumtum ſupplicium eſt. p. 191.

Walter Lollard was condemned to the flames, 1322: in his own lifetime, he had 80,000 diſciples: his doctrine ſoon ſpread in Auſtria, Bohemia, &c. and was revived in England by John Wiclef. Limborch. hiſt. inquiſ. I. 18. 22.

Huguenots. Egnots, du mot Eidgnoſſen, *alliés par ſerment.* Voltaire. Hiſt. Gen. ch. CXII. et Spondanus, A. 1307, et 1560.

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Mr. Mann's MS. cited by Biſhop Newton, V. 3. p. 304. 'Quis igitur rex ſeptimus erit? Nimirum, ipſe papa. Nam ex quo, A. D. 534. eum Eccleſiarum omnium Caput declaravit Juſtinianus, alii omnium judicem, ipſum a nullo judicandum; tanta reverentia et obſequio ab Impp. ipſis cultus eſt, tanta auctoritate ipſos ſubinde reprehendit, interdum etiam anathemate perculit, ut non minus dicendus ſit *regnaſſe* in ſpiritualibus, quamvis ſe ſubditum ſemper ſervumque ſervorum diceret, quam in temporalibus imperatores. Tunc igitur Papa e *ſeptem* illis, id eſt, ex genere atque ordine illorum principum qui præceſſerant, eſſe dicendus erat: donec A. D. 727. Leonis imp. jugum, quem anno ſuperiore excommunicarat, prorſus excuſſit Gregorius II. Romamque et regiones vicinas ſibi ſubjecit. Ex illo enim tempore, Papa rex *octavus* merito haberi poteſt, cum gladio ſpirituali temporalem quoque dehinc adeptus.'

Compare Mr. Daubuz. p. 567, and p. 791.

Of the revolutions in the Middle Ages, ſee Vitringa on this place of Iſaiah, and on Rev. ix. p. 413, where he recounts the conqueſts of the Saracens, the Turks, the Tartars, the Othmans; Of Tamerlane, Spondanus, A. 1390—1402. His Laws have been lately publiſhed; 'Inſtitutes of Timour,' 1784. 4to.

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Quæris, quæ inſania homines in hac operoſa ſuperſtitione detineat? una ratio eſt, accommodata eſt ad cupiditatem carnis; hæc ſuſtinet vitam manus, ne manus fatigetur ac laſſetur, aut cultor fatiſcat. Vitringa, p. 757.

The Romiſh Superſtition is a perfect contraſt to the ſimplicity of the Goſpel. The Goſpel reveals One Mediator and Interceſſor with God: Popery appoints very many. The Goſpel appoints no feſtival, but the Lord's Day: Popery conſecrates every day in the year to one or more of her interceſſors. For one order of Chriſtians, ſhe ſubſtitutes many orders of

——— eremites and friars,
Black, white, and grey, with all their trumpery.

For houſes of Prayer, ſhe delights in ſuperb Temples and Altars. All the privileges, and the ſacraments, of the Goſpel are given gratis: Popery exacts a round ſum of money, for Maſſes, Indulgences, and Remiſſions. In fine, our liberty in Chriſt Jeſus is here exchanged for the juriſdiction of an eccleſiaſtical deſpot, uſurping the throne of God and of Chriſt, that is, the Tribunal of Conſcience.

DISC-

DISCOURSE XI.

THE MYSTIC TYRE.

EZEKIEL XXVIII.

℣. 1. *The word of the* LORD *came again unto me, saying,*

2. *Son of man, say unto the prince of Tyrus, Thus saith the Lord* GOD; *Because thine heart is lifted up, and thou hast said, I* am *a god, I sit* in *the seat of God, in the midst of the seas; yet thou* art *a man and not God, though thou set thine heart as the heart of God.*

3. *Behold, thou* art *wiser than Daniel: there is no secret that they can hide from thee.*

4. *With thy wisdom and with thine understanding thou hast gotten thee riches, and hast gotten gold and silver into thy treasures.*

5. *By thy great wisdom,* and *by thy traffick hast thou increased thy riches, and thine heart is lifted up because of thy riches.*

6. *There-*

6. *Therefore thus ſaith the Lord* GOD: *Becauſe thou haſt ſet thine heart as the heart of God;*

7. *Behold therefore, I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.*

8. *They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain in the midſt of the ſeas.*

9. *Wilt thou yet ſay before him that ſlayeth thee, I* am *God? but thou* ſhalt be *a man, and no God in the hand of him that ſlayeth thee.*

10. *Thou ſhalt die the deaths of the uncircumciſed, by the hand of ſtrangers: for I have ſpoken* it, *ſaith the Lord* GOD.

MAIMONIDES elegantly illuſtrates the Myſtic Allegory, from a paſſage in the Book of Proverbs. '*A word fitly* '*ſpoken is like apples of gold in pictures of* '*ſilver*'. Theſe pictures are ſculptures in ' relief on works of ſilver perforated in net-

' תפוחי זהב במשכיות כסף
דבר דבר על אפניו

Prov. xxv. 11.

'work, or filagree. The apples or fruits of 'gold within ſuch a net-work of ſilver, is 'the parabolic ſenſe of literal expreſſion. 'In a word, which has a double face, in 'which there is ſomething viſible and ſome-'thing concealed, it is requiſite, that the 'external and apparent ſenſe ſhould be as 'ſilver, but the internal ſenſe by far ſuperiour, 'in the proportion that Gold bears to Silver. 'The exterior is ſo contrived, as to call the 'attention to that which is within. For as 'the golden fruits in a ſilver baſket, if care-'leſsly ſeen through the apertures, will ſeem 'mere ſilver like the veſſel that contains 'them, to the inattentive and diſtant Spec-'tator; ſo, when nearer and more accurately 'inſpected, the ſilver baſket diſcloſes the 'gold within. Thus in the parables of the 'prophets of bleſſed memory the exterior 'and apparent ſenſe contains excellent wiſ-'dom, of much utility to the conſervation 'and direction of human ſociety: but within, 'it includes that ſuperiour wiſdom, which 'inſtructs us what ought to be believed and 'highly valued in Religious Science. The 'prophetic Parables are of two kinds; in

'some, each *single* word denotes some proper
'counterpart. But there are others, in
'which the *whole* Parable is significant of
'the hidden sense; in which, amidst the
'abundance of expression, every word has
'not its weight in the emblem, and does not
'apply to the thing signified; but either
'serves the purpose of mere elegance, or more
'effectually to involve and hide the Allegory.
'For the diction follows the nature of the
'subject, from whence the parable is taken.'

I shall select an instance of a Mystic Allegory, or Prophetic Emblem, in which the completion, though still future and perhaps remote, is so clearly ascertained, as to establish the principle on which it is founded. In the sublime predictions of Ezekiel against the king and city of Tyre, the divine prescience not only foretels a near event, the taking of that great commercial city by the Chaldeans; but also extends its view to the Mystic Tyre, the spiritual mart of gainful superstition, and to its idolized and self-deified Monarch.

The historic completion of this prophecy is related by the Prophet himself; for it was

of ſo near an event, that, but for the myſtic ſenſe, it would hardly have been given ſo circumſtantially. Tyre was taken by Nebuchadnezzar, after a long and obſtinate ſiege of XIII years. *In the ſeven and twentieth year*, of Ezekiel's own captivity, after this memorable ſiege was ended, *the word of the* LORD *came unto Ezekiel, ſaying, Son of man, Nebuchadrezzar king of Babylon cauſed his army to ſerve a great ſervice againſt Tyrus; every head was made bald, and every ſhoulder was peeled: yet had he no wages nor his army for Tyrus, for the ſervice that he had ſerved againſt it. Therefore thus ſaith the Lord* GOD, *behold I will give the land of Egypt, unto Nebuchadrezzar king of Babylon, and he ſhall take her multitude, and take her ſpoil, and take her prey; and it ſhall be the wages for his army. I have given him the land of Egypt for his labour, wherewith he ſerved againſt Tyrus, becauſe they wrought* FOR ME, *ſaith the Lord* GOD [2].

When the prevailing fortune of Nebuchadnezzar (who, according to Strabo [3], extended his conqueſts farther than Hercules)

[2] Ezek. xxix. 17—20. [3] Strabo, l. xv. p. 687.

had bôrn down all reſiſtance: after the taking of Jeruſalem, Continental or Old Tyre was raſed to the ground, under Ithobalus II. the primary ſubject of this Prophecy. During a ſiege of XIII years, the inhabitants tranſported their richeſt effects to the Iſland on which they built the New Tyre, which was taken by Alexander, in the 1ſt year of the CXIIth Olympiad [4]. The Old City was never rebuilt, and it is of that city, not the New-one, that the Prophecy is to be underſtood hiſtorically. Scylax accurately diſtinguiſhes the two Cities: 1. the ancient City, with its Port included within the walls, III ſtadia from the Sea, with a River paſſing through it. 2. the inſular Tyre, about VIII ſtadia from the Land, which was the reſidence of the Kings, from the death of Ithobalus II. to the reign of Azelmicus, when Alexander took it [*].

[4] Diodor. XIII. 40—47. & XIX. 86.

[*] Buddeus, H. E. 571. 710. Joſ. c. Apion. i. 18. Antt. VIII. 13. X. 11. Vitringa, in Eſaiam, tom. i. p. 670. Scylax, apud Marſham. C.C. fæc. XVIII. p. 578. *βασιλεια Τυρου και λιμην, ὁσον Η σταδιαπο γης· Αλλη πολις Τυρος, λιμενα εχουσα ενδος τειχους, (αυτη δε ἡ νησος βασιλεια Τυριου) και απεχει σταδια απο θαλαττης Γ. Παλαιτυρος πολις, και πολεμος δια μεσης ϝει.*

The

The Tyrians of both periods were diſtinguiſhed by their magnificent ſuperſtition. Hiram, the friend of Solomon, joined the Temple of Jupiter Olympius to his Capital, and dedicated in it a Column of Gold, with many rich donations. He conſecrated other Temples, eſpecially thoſe of Hercules and Aſtarte. The Baal ſo much worſhipped by Ahab, was the Tyrian Hercules, that is, Moloch or the Sun.

The Myſtic Tyre will be conſidered in a double point of reſemblance, its COMMERCE, and its SUPERSTITION.

That emporium of Religious Traffic is deſcribed by St. John in characters purpoſely copied from Ezekiel, in order to eſtabliſh the coincidence of both Prophecies, both terminating in the ſame ſubject. The Traffic of the Church of Rome is ſpecified both literally and allegorically, the *literal* cenſure of the luxury of the Romiſh Church being founded on Ezekiel's hiſtoric deſcription of the Tyrian Commerce. *The Merchants of the Earth ſhall weep and mourn over her, for no man buyeth her merchandize*

any more: the merchandize of gold and ſilver and precious ſtones, and of pearls; and fine linen and purple and ſilk and ſcarlet; and all thyine or citron *wood, and all manner of veſſels of moſt precious wood; and of braſs, and iron, and marble; and cinnamon, and odours, and ointments, and frankincenſe; and wine and oil, and fine flour, and wheat; and beaſts, and ſheep, and horſes, and chariots, and ſlaves, and ſouls of men* [5]. Other Prophets have alſo predicted this enormous abuſe of the Chriſtian Religion, firſt debaſed into Superſtition, and Superſtition itſelf made the inſtrument of Luxury, Avarice, and Secularity. Daniel, predicting the demonolatry of Antichriſt, adds, *he ſhall cauſe* the prieſthood *to rule over many, and ſhall divide the land* FOR GAIN [6]. St. Jude and St. Peter had this apoſtate Church in view, particularly ſpecifying its mercenary character: *Through covetouſneſs ſhall they with feigned words make merchandize of you. An heart they have exerciſed with covetous practices, following the way of Balaam, who loved the wages of unrighteouſneſs* [7].

[5] Rev. xviii. 1—19. [6] Dan. xi. 39. [7] 2 Pet. ii. 3. Jude, *v.* 11.

It

It is essential to my subject, before I enter on Ezekiel's Prophecy, to give a short view, for the detail would occupy an ample volume, of the lucrative arts of the Church of Rome, and of her continual attention to that worldly traffic, which is the soul that animates her superstition. I have already given specimens of the policy of the Court of Rome in making Kings her feudatories, and levying taxes on their kingdoms. This antichristian policy was checked by the great schism, A. 1378—1428, which followed the LXX years' residence of the Popes at Avignon, A. 1305—1377, and their return from their Babylonian Captivity, as their writers call it. The schism, which occupied the Council of Constance, A. 1415, together with the diffusion of literature by the Art of Printing, brought on the Reformation in the next age. These were the immediate causes of weakening the papal power, and of the defection from her yoke. The diminution of her authority led the antichristian Church to have recourse to oppressive exactions. In the

firſt of theſe periods, the Popes of Avignon put in practice the Taxa Cancellariæ, Annates, Reſervations, Proviſions, Expectatives, and the moſt ſcandalous Simony. The Taxa Cameræ is a ſchool of vice: it gives to all an abſolution, to many a licence, for the greateſt ſins. The licenſes were printed at Paris in the year 1500. The fees were publiſhed in 1520 by the Papal authority; by which a price is ſet on the worſt enormities. Innocent VIII. was either the author or inlarger of theſe Chancery Taxes; and there are gloſſes upon them, in which the ſcholiaſt intimates, that he muſt conceal ſome things to avoid ſcandal.

The Romiſh Civilians deny that the Pope can incur ſimony, though he ſhould ſell benefices; becauſe H. H. makes or finds every thing holy. The Pope profeſſes himſelf ſupreme collator of benefices. A famous hiſtorian [8], defends the prodigious ſimony of Leo X. as becoming the magnificence of the head of the church. The ſame writer aſſerts the Dominican tenet,

[8] Cardinal Pallavicino, lib. I. cap. 2, 3.

that

that the church ought to be diſtinguiſhed by worldly grandeur. The Romaniſts own, that the idolatry and corrupt practices of the church are neceſſary to maintain the ſplendour of the court of Rome. Thus they reaſon:—the vulgar are fond of theatrical pomp in religion;—the nobility, and generally all men, delight in an eaſy, ſplendid, and luxurious life. This humour is by all means to be cheriſhed, becauſe Chriſt came to make the church happy, and pleaſures, riches, and honours, are neceſſary to this great end. Hence they vindicate the ways of acquiring thoſe pleaſures, wealth, and honours, which are practiſed in that Church; ſuch as ſimony, firſt fruits, penſions, fine-cures, accumulated pluralities, diſpenſations, appeals, prohibitions, jubilees, exemptions, and the eſtabliſhment of religious orders. So that idolatry and luxurious corruptions are held eſſential to religion, in order to maintain the luxury of the Clergy, and the magnificence of the Church and Court of Rome. By theſe means, a third part of the whole property of Italy is poſſeſſed by the monaſtic orders.

By

By the contract called Precaria, whoever made a gift of his eſtate to the Church, had the profits or uſufruct returned him again, and twice the value beſides, during his life: and to thoſe, who would quit their uſufruct alſo to the Church, ſhe gave three times the value in other eſtates of the Church to enjoy in exchange. This uſage paſſed from France into Italy. This contract turned ſo manifeſtly to the advantage of thoſe who thus trebled their preſent income, that the Church was an immenſe gainer after the death of the donors. The Church's title alſo became a ſafeguard to thoſe who were too weak to defend their eſtates from the great and powerful; who dared not touch them, when once they became ſignories of the Church: and whenever the male-line of thoſe feudatories came to fail, the ſucceſſion fell to the Church *.

To give a few examples of the trade and traffic of Religion: Saint-worſhip is ſo lucrative a branch of commerce, that from Loretto alone the Pope collects an annual revenue of 100,000l. centena millia aure-

* Fra-Paolo, of Beneſices. ch. xix.

orum:

orum: and the riches of that ſhrine (the greateſt iuſult in *all* reſpects on the common ſenſe of mankind) are ineſtimable.

Purgatory is a great ſource of gain; its fancied pains being relaxed for money. Revelations and ſpectres of ſouls in purgatory were carried to ſo extreme abuſe, that the Council of Trent attempted to regulate this traffic.

In the fictitious ſacrament of Penance, the penitentiaries commute their penances for fines in money. The Lent-faſt is diſpenſed with for 20s. or leſs in caſe of poverty.

But the ſoul of the papal hierarchy is the Maſs, in which JESUS CHRIST, under the accidents of a wafer, is *ſacrificed afreſh*, for the expiation of ſins, not only of the living, but of the dead. Public maſſes are eſſential to the antichriſtian Church: but private maſſes, handſomely paid for, are held to be far more efficacious for the ſalvation of ſuch individuals, as purchaſe them. Maſſes are the golden harveſts of the

the prieſts. Philip IV. of Spain ordered by his laſt will 100,000 maſſes to be ſaid on his account: but on condition, that if ſo many ſhould not be neceſſary for his own ſalvation, they ſhould redound to the advantage of his father and mother: and if *they* were already in heaven, they ſhould be applied to the *ſouls* of thoſe who ſhould die in the Spaniſh wars *.

The judicious hiſtorian of the Council of Trent, among the great exorbitances in the union and plurality of benefices, relates, that 'after the Lutheran ſtirs began, 'and all men demanded reformation, Cle-'ment VII. in the year 1534, was not 'aſhamed to commend unto Hippolytus 'Cardinal de Medicis, (who had been de-'prived of all his dignities for his unworthy 'conduct) all the benefices of the world, ſe-

* Pufendorf, jus feciale divinum, §. XI. who adds a pleaſant ſtory, of an agent for maſſes, which coſting half a crown a piece at Vienna, and little more than ſixpence in Italy, he managed ſo well as to gain 100,000 crowns and the title of Baron, by his agency in behalf of the Hungarian nobility, who were put to death for their rebellion againſt the Emperor Leopold.

'cular

'cular and regular, dignities and perſonages,
'ſimple and with cure, being vacant, for
'ſix months, to begin from the firſt day of
'his poſſeſſion, with power to diſpoſe of
'and convert to his own uſe all the fruits.'
But I forbear to give farther inſtances of the ſordid ſpirit of gain, which characterizes the Romiſh ſuperſtition. Enough hath been ſaid to illuſtrate this part of Ezekiel's myſtic allegory. Tyre, with her powerful navy, adorned with the images of her tutelary gods *; Tyre, the center of trade from the pillars of Hercules to the Ganges and the Indus, is not only propoſed as a moral and political example to all commercial ſtates, of the luxury, irreligion, and innumerable evils, which follow from the unchecked EXCESSES of commercial enterprize: but, without prejudice to the literal ſenſe of thoſe ſplendid deſcriptions of the ancient commerce, the analogy and ſtyle of this prophecy leads us to the myſtic application I have laid before you.

* Ezek. xxvii. 11. גמדים

Human

Human writings obtain the praiſe of accuracy and truth of compoſition, when the ſtyle and diction correſpond to the ſubject, and clearly expreſs the writer's idea. Inſpired writings, claiming their origin from the Spirit of Truth, may be tried by the ſame teſt. If magnificent expreſſion was employed on trivial ideas, it would be vain to have recourſe to poetic diction and eaſtern figures. The expreſſion of Scripture however ſublime, is always temperate, and even below the ideas, when it propoſes to our view ſpiritual and infinite objects, whether in a primary or ſecondary ſenſe. Jeremiah, and our Bleſſed Saviour, deſcribe the fall of Jeruſalem, by the darkning of the ſun and moon, and nature reverting to its original chaös. A *more* awful event is intimated, when the elements ſhall literally melt with fervent heat, and all things be diſſolved. In inſtances more parallel to our preſent ſubject, when we read the fortunes of Egypt, of Idumæa, of Aſſyria, or Babylon; the deſcription riſes above the ſubject, and leads us to reflect on ſome other argument, analogous to the hiſtory, but

but of more general intereſt and importance. The Aſſyrian Monarch, Sennacherib, deſcribed with ſo much elegance and ſublimity by Ezekiel [9], as a tall and ſpreading Cedar,—*So that no tree in the garden of God was like unto him in his beauty; ſo that all the trees of Eden envied him*; is the repreſentative of another and a ſpiritual Domination, ſtill more proud and imperious, and menacing deſtruction to the Church of Chriſt. The reſemblance in their pride, their example and their fall, is ſo diſtinctly marked, as to lead us to the myſtic and principal ſenſe. *To the end that none of all the trees by the waters exalt themſelves for their heighth, for they are all delivered unto death, to the nether parts of the earth, &c.* ℣. 18. *To whom art thou like, in glory and in greatneſs, among the trees of Eden? Yet ſhalt thou be brought down, with the trees of Eden, to the nether parts of the earth.* And, to ſhew the extent of the myſtic allegory, alluſive to different ſubjects, the Prophet ſubjoins an application of it to Egypt. *This is*, or repreſents, *Pharaoh and all his multitude, ſaith the Lord* GOD.

[9] ch. xxxi.

Son

Son of man, ſay unto the prince of Tyrus, thus ſaith the Lord GOD; *becauſe thine heart is lifted up, and thou haſt ſaid, I am a god; I ſit in the ſeat of God in the midſt of the ſeas; yet thou art a man, and not God, though thou ſet thine heart as the heart of God*[10]. The king of Tyre, affecting divine honours, is a fit and expreſſive emblem of *him who oppoſeth and exalteth himſelf above all that is called God, or that is worſhipped: ſo that he, as god, ſitteth in the temple of God, ſhewing himſelf that he is God*[11]. That noble prophecy or epinicion of Iſaiah[12], furniſheth a parallel to theſe places of Ezekiel and St. Paul. *Thou haſt ſaid in thine heart, I will aſcend into heaven, I will exalt my throne above the ſtars of God. I will ſit alſo upon the mount of the congregation, in the ſides of the north. I will aſcend above the heights of the clouds. I will be like the Moſt High.* Here we diſcern the traits and features, not only of the king of Babylon profaning the Jewiſh temple; but of the prince of angels falling from heaven: the emblems of an eccleſiaſtical Monarch, ſelf-deified, and rival of

[10] Ezek. xxviii. 2. [11] 2 Theſſ. ii. 4. [12] ch. xiv.

the

the Deity, ſitting as god in the temple of God, and preſiding over the myſtic Babylon.

The Romiſh clergy have written expreſs treatiſes on the adoration of the Pope. At his election, he is placed on the high altar, and adored by the Cardinals: and with ſtill greater ſolemnity at his coronation. In the form of adoration, all things are ſubmitted to his 'more than divine diſpoſal;' 'pluſquam divinæ ſuæ diſpoſitioni.' I uſe the Latin here, and in ſome things that follow; for our native Engliſh is abhorrent from ſuch impious flattery. He is alſo adored in the maſſes, proceſſions, jubilees. This adoration is not civil but religious, as the very word imports, being inapplicable to any but a perſon aſſuming divinity. The ceremonies performed, the benefits expected, and the reſemblance to their own ſaint-worſhip, prove it to be a religious act. Hence thoſe impious flatteries—'Quem Numinis inſtar Vera colit pietas.'—and that of an Egyptian Abbot in the Council of Florence, addreſſed to Eugenius IV. 'Pulvis ſum et cinis, coram

Te Deo in terris verba faciens: es namque Deus in terris, et Chriſtus, et Vicarius ejus: tu princeps regum.' Baronius and his epitomizer ſpeak with much complacency of the Mohammedan prince who kiſſed the feet of Alexander III. and adored him, 'tanquam ſanctum et pium Chriſtianorum deum, unicum in terris deum.' Julius II. more a ſoldier than a biſhop, was openly ſtyled 'alter in terris deus.' His pontificate of IX years coſt the lives of 200,000 men. One Puccius aſcribed to the atheiſt Leo X. 'divinæ majeſtatis conſpectum, cujus rutilanti fulgore imbecilles oculi caligant.' As Antichriſt ſucceeded to the civil powers of Paganiſm, he emulated the Dragon in all the extravagance of the pagan apotheoſis, new modelled on antichriſtian ideas. The Emperor Domitian * was ſtyled Dominus et Deus: and Caius had altars, images, and ſacrifices. So the papal dignity has been ſtyled Divinum imperium; and, in the ceremonial, Sedes

* The gloſs upon one of the extravagantes ſpeaks of Pt. John XXII. Dominum Deum noſtrum Papam, in the very ſtyle of Domitian, Dominus et Deus noſter ſic fieri jubet. Sueton. c. XIII.

Dei:

Dei: and the Canon-law affirms, that to violate the decrees of the Pope is to blaſpheme againſt the HOLY GHOST.

Ithobal prince of Tyre, affecting divine honours in the ſtyle of eaſtern deſpotiſm, was a fit emblem of that eccleſiaſtical power, which aſſumes the title of a Vice-God and Vicar of Chriſt. In the perſon of this King, more illuſtrious in his emblematic than hiſtoric character, Ezekiel not only predicts but *deſcribes* the fall of the papal power and of its ſeat of Dominion; and the prophetic ſymbols are with admirable concinnity adapted both to the type and antitype. The aſſuming divine honours, is ſpecified as the primary cauſe of the fall of the Tyrian monarch: ℣. 6. *Becauſe thou haſt ſet thine heart as the heart of God,* 7. *Behold therefore I will bring ſtrangers upon thee, the terrible of the nations: and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.* 8. *They ſhall bring thee down to the pit, and thou ſhalt die the deaths of them that are ſlain in the midſt of the ſeas.* 9. *Wilt thou yet ſay*

before him that ſlayeth thee, I am God? but thou ſhalt be a man and no god, in the hand of him that ſlayeth thee. This whole context is leſs applicable to the perſonal fall of a king, than to the fall of a great polity. This polity is characterized by its ſecular greatneſs, and its prudence or reaſon of ſtate: and the vice-god of Rome extends his pretenſions even to infallibility, as well as Supremacy over all earthly ſovranty; while the Italian policy has been carried to the moſt vitiated refinement. ℣. 3. *Behold, thou art wiſer than Daniel: there is no ſecret that they can hide from thee.* 4. *With thy wiſdom and with thine underſtanding thou haſt gotten thee riches.* 5. *By thy great wiſdom and by thy traffick haſt thou increaſed thy riches.* The literal eminence of Tyre, in policy, navigation, commerce, arts and opulence, is verified in the Papal Cabinet; in the unequal returns of real opulence for her viſionary commodities of bulls and pardons; and in the whole beneficiary and financing ſyſtem of the Church and Court of Rome.

The

The leſſus or elegy on the king of Tyre, in the ſplendour of poetic imagery is eminent among the ſublimeſt traits of Inſpiration. *Son of man, take up a lamentation upon the king of Tyrus, and ſay unto him, Thus ſaith the Lord* GOD : *thou ſealeſt up the ſum of all perfection, full of wiſdom and perfect in beauty* [14]. Rome hath in all ages exulted as the miſtreſs of the world, in ſtrength and policy, ſplendour and beauty, and even eternity. 13. *Thou haſt been in Eden the garden of God.* Paradiſe is the emblem of the Church; and all that follows in this elegy denotes an eccleſiaſtical power. *Every precious ſtone was thy covering, the ſardius, topaz, and the diamond, the beryl, the onyx, and the jaſper, the ſapphire, the emerald, and the carbuncle, and gold.* He is compared to the Jewiſh High-prieſt in the ſplendour of his auguſt office, inveſted with the Sacerdotal ornaments, eſpecially the Pectoral blazing with gems. Emblems of the majeſty of the Church, which the Papacy aſſumes. The antichriſtian harlot is deſcribed by St. John, as decked with gold and precious ſtones and pearls. The myſtic ſenſe leads our

[14] xxviii. 12.

attention to the external ſplendour of the Papacy. Perhaps it may ſeem too minute to obſerve, that a paſſion for jewels and precious ſtones has been remarkable in the Court of Rome. Witneſs the Tiara, and the image of Loretto. Her taſte for eccleſiaſtical muſic ſeems alſo intimated: *The workmanſhip of thy tabrets and of thy pipes was prepared in the day when thou waſt created*, or inaugurated. 14. *Thou art the anointed cherub, that covereth*; Covering with expanded wings the throne of God: emblemized by the cherubim covering the propitiatory, *and I have ſet thee ſo. Thou waſt upon the holy mountain of God: thou haſt walked up and down in the midſt of the ſtones of fire.* 15. *Thou waſt perfect in thy ways, from the day when thou waſt created: till iniquity was found in thee.* The king of Tyre, as typical of Antichriſt, is compared to Lucifer, the ſon of the morning, the anointed cherub, the regal Angel, neareſt to and covering the throne of God. *And I have ſet thee ſo:* I have given thee thy original brightneſs. *Thou waſt upon the holy mountain*, the emblem of the Church. *Thou*

Thou haſt walked up and down in the midſt of the ſtones of fire: alluſive perhaps to that ſublime deſcription of the Son of God with a retinue of angels deſcending on Mount Sinai. *And they ſaw the God of Iſrael,* (the Second of the Divine Perſons) *and there was as it were a paved work of a ſapphire-ſtone, and as it were the body of heaven in its clearneſs* [15]. As the miniſtrations of the Jewiſh tabernacle were after the patterns of heavenly things, they aptly repreſent their own archetypes.

Erraticorum ſiderum per Ordines,
Per lacteas vehor plagas,
Velocitatem ſæpe miratus novam;
Donec nitentes ad fores
Ventum eſt Olympi, et Regiam chryſtallinam, et
Stratum ſmaragdis atrium [16].

The ſpiritual Author of the grand apoſtacy is, both in his original brightneſs and ſubſequent depravity and degradation, the fitteſt emblem of that apoſtate power, which

[15] Exod. xxiv.

[16] Miltonus, in obit. præſulis Elienſ. ℣. 59.

fixed the throne of Antichriſt in the pureſt and greateſt of the Apoſtolic Churches; in the very boſom of that Church, *whoſe Faith was ſpoken of throughout the world*[17]; and which, as the future ſeat of deluſion and idolatry, was, even then, the ſubject of that prophetic caution: *Boaſt not againſt the branches: becauſe of unbelief they were broken off, and thou ſtandeſt by Faith: be not high-minded, but fear: for if God ſpared not the natural branches, take heed, leſt he alſo ſpare not thee*[18].

The cauſes of the divine rejection are thus ſpecified: ℣. 16. *By the multitude of thy merchandize they have filled the midſt of thee with violence, and thou haſt ſinned,*— 17. *Thine heart was lifted up becauſe of thy beauty; thou haſt corrupted thy wiſdom by reaſon of thy brightneſs:* 18. *Thou haſt defiled thy ſanctuaries by the multitude of thy traffic.* St. John, adopting theſe ideas, ſuggeſts their true interpretation. *Thy* MERCHANTS *were the great men of the earth, for by thy* SORCERIES *were all nations deceived. And in*

[17] Rom. i. 8. [18] Rom. xi. 18—21.

her

her was found the BLOOD *of prophets and of ſaints and of all that were ſlain upon the earth*[19]. In both prophets, ſecularity, ſuperſtition, and perſecution are the characteriſtics of Antichriſt: whoſe fate and fall is graphically deſcribed in many paſſages of this ſublime prediction as applied by St. John. ℣. 16. *Therefore I will caſt thee as profane out of the mountain of God: and I will deſtroy thee, O covering cherub, from the midſt of the ſtones of fire.* This energy of expreſſion is ultimately applicable to an eccleſiaſtical power long held ſacred and inviolable, but which ſhould be degraded from its conſpicuous ſtation on the Mountain and Church of God, and ſhould reſemble Lucifer both in his pride and fall.

℣. 17. *I will caſt thee to the ground, I will lay thee before kings that they may behold thee.* It is probable, that the fall of the pontifical empire will be preceded by a defection of the popiſh powers of Europe, who will even turn their arms againſt her. Thus St. John, [20] *And the ten horns, which thou ſaweſt upon*

[19] Rev. xviii. 23, 24. [20] Rev. xvii. 16.

the

the beaſt, (to whom they gave *their power and* their *ſtrength*) even *theſe ſhall hate the whore, and ſhall make her deſolate and naked, and ſhall eat her fleſh, and burn her with fire.*

The political phenomena ſince the Reformation confirm theſe prophecies. At that æra, many Princes and Republics emancipated themſelves from the uſurped ſupremacy of the Pope. The Court of Rome, though ſtill treated with exteriour ceremony and reſpect, has powerful prejudices to contend with, and has every day leſs influence over Princes. It has indeed been the maxim of the pontificate in the preſent century, to court the ſecular powers, and inſtead of lording it over them, to ſolicite their protection. Which leads us to expect a probable event of things, agreeing to the very letter of this Prophecy. *I will bring ſtrangers upon thee, the terrible of the nations; and they ſhall draw their ſwords againſt the beauty of thy wiſdom, and they ſhall defile thy brightneſs.* The machiavelian policy of Rome will be unavailing againſt thoſe armies, which, not unexamp-

led

led in their enterprise, will assault the very throne and capital of Antichrist, and will *defile her brightness*.

The RUIN of this ecclesiastico-commercial empire, the Mystic Tyre, is predicted in the most awful terms: but the event being still future and perhaps distant, it becomes us, to collect from Inspiration such circumstances only, as are perspicuously revealed; and to content ourselves with a probable interpretation of such particulars, as are specified by Ezekiel. *v.* 16. *Therefore, I will cast thee as profane out of the mountain of God; and I will destroy thee, O covering cherub, from the midst of the stones of fire.* He predicts the ruin, not of a civil polity, but of an Apostate Church: *I will cast thee as profane out of the mountain of God,* the constant formularly to express the universal society of Christians: and this prophetic menace assures us, that the corrupted *part*, which absurdly assumes the name and honours of the Catholic Church, shall in God's appointed time be no part of it at all: but shall fall from an earthly

hierarchy, by a revolution awful and aſtoniſhing, as when the bright Archangel was hurled with all his legions from the battlements of heaven, *from the midſt of the ſtones of fire.*

Thus ſaith the Lord GOD *to Tyrus; ſhall not the iſles* SHAKE *at the ſound of thy fall, when the wounded cry, when the ſlaughter is made in the midſt of thee*[21]. Among the chief judgments of God on the throne and territories of Antichriſt, the prophets frequently ſpecify tremendous earthquakes[22]. In our own memory, theſe concuſſions have been perhaps beyond former examples. In 1751 Liſbon was laid in ruins, by an earthquake which was felt in the four parts of the world. Very recently, Febr. 5, 1783. Sicily and Calabria experienced a dire calamity, in the deſtruction of more than one hundred towns and flouriſhing cities, with the loſs of 40,000 people. and Nov. 16, 1784, The earthquakes ſtill continued with ſome force in

[21] xxvi. 15. [22] Iſaiah ii. 21, v. 25. xxiv. Rev. vi. 14. viii. 5. xi. 19. xvi. 18.

Cala-

Calabria [23]. By a later account, moſt of the buildings that had been damaged by the former earthquakes, were deſtroyed, with great quantities of grain, but few people. Calabria ultra is ſuppoſed to be *undermined:* and Naples is in great apprehenſion from Veſuvius, which rages more than uſual [24]. Great-Britain, to her immortal honour, ſent immediate relief to Portugal. I wiſh the ſame attention could have been paid to Naples: and that we had received the accounts of that ſtupendous calamity, with a more religious ſympathy. But alas! no earthquakes, even in their own capital, can awaken the ſupineneſs and impiety of a luxurious corrupted and irreligious people: though, it is hoped, every virtuous Proteſtant will *lay it to heart.*

The cataſtrophe of Rome by the combined elements of fire and water is the ſubject of many prophecies; which, when verified by the event, will probably put an end to ſcepticiſm and unbelief. Thus Ezekiel, *v.* 18. *Therefore will I bring forth a fire from the midſt of thee; it ſhall devour*

[23] Lond. Gaz. of Dec. 14. [24] St. Ja. Chr. No. 3532.

thee,

thee. and he reſumes the ſubject, in that elegant allegory wherein the deſtruction of a maritime city is compared to a ſhipwreck. *Thy rowers have brought thee into the great waters: the Eaſt wind hath broken thee in the midſt of the ſeas. Thy riches—and all thy company, which is in the midſt of thee, ſhall fall into the midſt of the ſeas in the day of thy ruin. The ſuburbs ſhall ſhake—They ſhall lament over thee, ſaying what city is like Tyrus, like the deſtroyed in the midſt of the ſea.—In the time when thou ſhalt be broken by the ſeas in the depths of the waters; thy merchandiſe and all thy company in the midſt of thee ſhall fall.—Thou ſhalt be a terror, and never ſhalt be any more.* And again, *I will make thee a terror, and thou ſhalt be no more; though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord* GOD [25] *.

[25] xxvii. 26—36. xxvi. 21.

* בלהות αινυπαξιων ſolet vertere Symmachus. Grot. This is the true ſenſe of the word, from בלה inveteravit. απωλεια εγεινου. lxx. whoſe tranſlation of Ezekiel is eſteemed the beſt of the Greek or Alexandrian verſion of the Prophets. Grotius dilutely interprets thoſe expreſſions, of the period of Seventy years, during which Tyre was deſolate, as Iſaiah foretold, c. xxiii. In ſempiternum, in longum tempus. Septuaginta anni, menſura communis humanæ vitæ.

The

The intelligent Reader of HOLY SCRIPTURE, will conſider the collected energy of thoſe expreſſions—*When I ſhall make thee a deſolate city—when I ſhall bring up the deep upon thee—and great waters ſhall cover thee*, &c. as too emphatical for any leſs idea, than of a great city and its adjacent territory falling into the ocean by the force of earthquakes and of ſubterraneous fires. Such was the fate of Port Royal in Jamaica, which hath been thrice deſtroyed, in 1692 by an earthquake, in 1702 by fire, and in 1722 by the overflowing of the ſea. A cataſtrophe not improbable with reſpect to Rome and the Eccleſiaſtical State: and many of thoſe horrors were verified in the late deſtruction of Meſſina. The ſoil of Rome, and of Italy and Sicily, abounds with ſulphur, and by the effervescence of many ages is highly inflammable. Xiphiline in his abridgment of Dio *, relates the deſtruction of Herculaneum and Pompeii buried under the aſhes of Veſuvius. And in the next year, A. D. 80. while the Emperor Titus was exerciſing his humanity in viſiting

* P. 1094 of Reimar's edition.

and

and relieving the diſtreſſed Campanians, a ſubterraneous fire broke out in the midſt of Rome: and, as if intended to mark the divine diſpleaſure againſt the Pagan Idolatry, it conſumed the principal Temples, of Serapis, Iſis, Neptune, the Pantheon, and the ſacred edifices of the capitol.

The ancient and modern accounts of Veſuvius and Ætna confirm the probability of the prophetic intimations [26]. There is nothing more terrible in all nature than fiery mountains, to thoſe who live within the view or noiſe of them. Theſe are frequent in both continents of Europe and America, in the Aſiatic oriental iſlands, in Iceland. But there are no Volcanoes, that deſerve our obſervation ſo much, as thoſe that are in and about the Mediterranean, the Vulcanian iſles, Ætna, and Veſuvius overlooking the port and city of Naples. Alphonſus Borellus after the great eruption of Ætna in 1669 went into Sicily to view the effects of it. The torrent of Fire was

[26] See Procop. de B. Goth. II. 4. IV. 36. Burnet's Theory, III. 7.

ſome-

ſometimes two miles broad, (others computed, ſix or ſeven miles broad) and ten or fifteen fathoms deep, and forced its way into the ſea near a mile. The Vulcanian iſles are matter caſt up from the bottom of the ſea, by the force of fire *. Burnet [27] obſerves that a ſulphureous ſoil, and an hollow mountainous conſtruction of the ground, are natural prediſponents of conflagration. The myſtic Babylon is aſſerted in Scripture ſo to periſh [28]. Rome the ſeat of Antichriſt will be conſumed with fire, at the coming of Chriſt, or when the period of her apoſtacy is expired, in 1260 years from the riſe of Antichriſt. Italy is a ſtorehouſe of fire. Veſuvius, Ætna, and all the Vulcanian iſles, will burſt into flames. By earthquakes new eruptions will probably be opened in the Apennines; and near to Rome, and in Rome itſelf; which will be abſorbed into a lake of fire, and ſink into the ſea; as is more than intimated in the Apocalypſe [29].

[27] Theory. B. III. Ch. x. [28] 2 Theſſ. i. 7. ii. 8. Rev. xviii. 8. 19. xix. 3. Dan. vii. 9—11. [29] Rev. xviii. 21.

* See Sir W. Hamilton's intereſting Accounts of the late Earthquakes, and eruptions of Veſuvius.

The civil powers, the ſupporters of the Great Apoſtacy, ſhall ſympathize with her in her fall. *Then all the princes of the ſea ſhall come down from their thrones, and lay away their robes, and put off their broidered garments: they ſhall clothe themſelves with trembling, they ſhall ſit upon the ground, and tremble at every moment, and be aſtoniſhed at thee* [30]. All this emphaſis is diſproportioned to ſo common an incident, as a maritime city beſieged and taken by warlike kings, and again recovering its former ſplendour. Such a παναλεθρια is not applicable to the hiſtoric Tyre: which after LXX years deſolation which followed the expedition of Nebuchadnezzar, became again a great commercial city ſubject to the Perſian Empire. After it was taken by Alexander, it flouriſhed more than ever, for many ages; it was the ſeat of Philoſophy, the birth-place of the famous Porphyry. Under the Chriſtian Emperors it became a renowned Archiepiſcopal ſee, which perhaps improves the parallel: In the middle ages, it was involved in the Saracenic conqueſts; during

[30] xxvi. 16.

the

the Cruſades, it was poſſeſſed by the Franks together with Paleſtine, as feudatories to the Popes; till it was loſt by the diſcords of the Chriſtians in the Eaſt, and in 1291 fell under the dominion of the Sultan of Egypt. The ruins of the walls of ancient Tyre are ſtill remaining; and the modern town of a mile and an half in circumference is thinly inhabited by 4 or 500 Turks. I infer from this ſhort hiſtory, that all that was intended in Ezekiel's Prophecy was literally fulfilled in the fates and fortunes of that city. But the myſtic ſenſe of this prediction is only applicable to an event which will verify ſuch circumſtances as have hitherto no hiſtoric completion literally correſponding to them; but which are only applicable to the moſt awful cataſtrophe of preſent Rome, when by an eruption of fire the mountainous ſoil, being undermined, will fall into an abyſs, and be covered with the ſea*. *Therefore will I bring forth a fire from the midſt of thee: it ſhall devour thee. For thus*

* Heidegger. M.B.M. diſſ. XVII.

ſaith the Lord GOD; *when I ſhall make thee a deſolate city, like the cities that are not inhabited; when I ſhall bring up the deep upon thee, and great waters ſhall cover thee; when I ſhall bring thee down with them that deſcend into the pit, with the people of old time* [31]; *and ſhall ſet thee in the low parts of the earth, in places deſolate of old, with them that go down to the pit, that thou be not inhabited;— I will make thee a terror, and thou ſhalt be no more; though thou be ſought for, yet ſhalt thou never be found again, ſaith the Lord* GOD.

Our Bleſſed Saviour affirms that if his mighty works had been done in Tyre and Sidon, they would have repented in ſack-cloth and aſhes [32]. They would have yielded to the force of thoſe miracles, which had not their proper effect on Chorazin, Bethſaida, and Jeruſalem. If I might conjecture the reaſon of this declaration of Chriſt, I ſhould aſcribe it to the *frequency* of miracles in Judea, which had weakened their effect; as all our ideas are weaker,

[31] The rephaim, deſtroyed in the Deluge, Prov. vii. 26, 27. Iſaiah xiv. 9. [32] Matth. xi. 20—24.

by

by often paſſing through the mind. But the ſame miracles would have produced their proper effects at Tyre and Sidon, where a miracle was never ſeen. Thus profeſſed Chriſtians are leſs moved with the ſublimity and perfection of the Goſpel which is familiar to them, than any virtuous and intelligent heathen would be on *firſt* hearing it.

The remarkable clauſe in the 20th verſe confirms the Myſtic ſenſe: *And I ſhall ſet* [my] GLORY *in the land of the living*. *The Glory, thus contraſted to the extinction of the Myſtic Tyre, is the intellectual Light or Glory of the Goſpel, which will ſhine without a cloud, when the darkneſs of

* Ezek. xxvi. 20. צבי The LXX omit this clauſe, and the vulgate adds it to the next verſe. 'Porro, cum dedero gloriam in terra viventium, in nihilum redigam te, et non eris.' Gloriam, eccleſiæ Judæorum et imprimis N. T. ut, optime Tremellius. 'Proprius iſtorum judiciorum finis, ſalus eccleſiæ ad gloriam Dei: ut copioſius exponitur xxviii, 25, 26. de pace et tranquillitate Eccleſiæ Dei cœpta per Evangelium, et abſoluta futura ſecundo adventu Chriſti. Nam promiſſionem hanc evangelicam eſſe, et ad Eccleſiam Chriſti vetere Eccleſiâ figuratam propriè pertinere, res ipſa docet, quamvis typo Terræ et verbis allegoricis exponatur.'

Antichriſt ſhall be diſpelled. The LXXXVth Pſalm, ſo ſweetly deſcriptive of the grace of Redemption, has a parallel expreſſion, *that Glory may dwell in our land.* Thus the Glorious Land, and the Glorious Holy Mountain is conſtantly in Daniel a deſcription of the Holy Land, and ſo, of the Chriſtian Church[33]. Thus in the New Teſtament Chriſt is ſtyled the Glory of his people. Such is the very important ſenſe of this Prophecy, the extinction of Antichriſt, and the glory of the Church. The ſcope of ſuch predictions is to ſupport the Faith and Patience of the Saints; the hopes of virtuous Chriſtians: that the ſpiritual wickedneſs and moral evil of this world, ſhall gradually diſappear; and give place to a far more perfect diſplay of the divine government, than hath yet been experienced on this our earth: a proſpect too dazling for our preſent contemplation, but which I hope in my next diſcourſe to repreſent in ſuch a point of view, as to induce us to concur with the divine ſcheme of progreſſive Virtue and religious Felicity.

[33] Mede. p. 816. Dan. xi. 45.

PROOFS

PROOFS AND ILLUSTRATIONS.

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MAIMONIDES M. N. præfat. ***** Dicit Sapiens; *Mala aurea cum* maſkijoth *figuris argenteis, eſt verbum dictum ſuis modis:* ad cujus dicti explicationem attende. *Maſkijoth* ſive Figuræ illæ, ſunt corpora ſculpta, ſculpturis perplexis vel reticulatis, ſubtilibus et perforatis, ad inſtar operis aurifabrorum; vocanturque ita, quia per illa viſus tranſit et penetrat.—Ait, in verbo, quod duplicem habet faciem, h. e. in quo eſt aliquid apparens quod videtur, et aliquid abſconditum, requiri, ut externum et apparens ſit inſtar argenti, interius autem melius externo, ita ut inter illud, et externum, ea ſit proportio quæ eſt auri ad argentum: deinde ut externum ita ſit comparatum, ut poſſit Lectorem attentum de eo quod intus eſt docere. Sicuti enim mala iſtiuſmodi aurea reticulis argenti perforatis obducta, cum de longinquo et ſine attentione conſpiciuntur, videntur eſſe mere argentea; propius autem inſpecta a viro acuto viſu prædito, oſtendunt quid intus concluſum habeant, aurum videlicet: ita quoque in parabolis prophetarum

beatæ memoriæ, externum et apparens continet quidem ſapientiam, quæ multiplicem habet utilitatem in conſervanda et dirigenda hominum Societate; interius vero continet ſapientiam, quæ nos erudit de iis, quæ in Religione ſunt credenda et amplectenda. Parabolæ autem propheticæ duplicis ſunt generis. In quibuſdam enim ſingulæ voces rem aliquam peculiarem denotant: aliæ vero ſunt, ubi TOTA parabola rem ſignificatam TOTAM exhibet, in quibus multa quidem habentur verba, ſed non ſingula pondus habent, et rei ſignificatæ aliquid addunt; verum inſerviunt tantum ad elegantiam, vel, ut rem tanto magis occultent et involvant. Sequuntur verba rationem rei illius, unde parabola eſt deſumpta.

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Jo. Henr. Michaelis, in Bibliis Halenſibus: Ezechiel. Cap. XXVI. ℣. 1—14. Prophetia contra Tyrum devaſtandam per Nebuchadnezarem. ℣. 15—21. Lamentatio vicinarum ſuper ejus devaſtatione.

℣. 6. Quandoquidem vero in ſequentibus, præſertim cap. XXVIII. ubi eſt threnus ſuper rege Tyri, multa allegorice dicantur; vix poſſumus dubitare quin Spiritus S. Tyri *propriè* et *ſpiritualiter* dictæ judicium in unum cumulum conjecerit. Ita ut quidem hic intelligamus proprie eam

eam cladem, quæ a Nebuchadnezare primum facta, ab Alexandro repetita, ac denique conſummata eſt per Saladinum A. C. 1291. cum, capta Ptolemaide, habitatores Chriſtiani eam præ metu deſeruiſſent: deinde verò etiam extinctionem illius regni et magnæ civitatis, quæ, tum per metaphoram, ut ſpirituale emporium et metropolis nundinationis ſpiritualis in mundo, tum propterea quod aliquando Tyrus ejus pars fuit, Tyrus appellatur, &c. *Cocceius*, qui latius hoc deducit in Comment. ad hoc caput. Conf. not. in Eſai. xxiii. 1.

It is obſervable, that the menace of utter deſtruction is fulfilled hiſtorically, only on the Continental Tyre: the inſular Tyre ſtill ſubſiſts. Yet the mode of deſtruction agrees only to the latter, ſubmerſion and conflagration, which ſeeming contrarieties can only be reconciled or verified in the Myſtic ſenſe.

Cap. xxvii. ℣. 2. Pergit hoc capite Propheta, in Babylonia degens, vaticinari adverſus Tyrum (*novam*, ſec. Gurtler. p. 308.) ejuſque deſcribit

I. *Splendorem*, quoad ædes magnificas, rem nauticam, et vires conductitias, ℣. 2—11.

II. *Mercatum* ejus, et commercia cum omnibus ferme gentibus recenſet, ℣. 12—25.

III. Maximam ejus *ruinam* et devaſtationem deplorat, et per antitheſin amplificat. ℣. 26—36.

Sunt

Sunt tamen etiam intelligenda de emporio quodam alius generis, quod et Tyrus et Babylon adpellatur, ut conſtat ex Eſai. xxiii. et parallelia Apoc. xviii. 13. ubi colon ſecundum de Babylone uſurpatur, quod de Tyro erat dictum in prophetia Eſai. xxiii. 1.

J. H. Michaelis. Bib. Heb. ex Cocceio.

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Polano. p. 30. *Longa ſarebbe eſprimer il contenuto de' Cento gravami. ma in ſomma ſi querelevano del pagamento per le diſpenſe et aſſolutioni; de denari che ſi cavavano per l'Indulgenze: delle liti, che ſi tiravano in Roma: delli riſervationi de' beneficii, et altri abuſi di commende et annate:———i quali riducevano a tre principali Capi—al metter in ſervitu i popoli,—ſpogliarli de' danari—et appropriarſi la giuriſdittione del Magiſtrato ſecolare.*

V. Faſcic. rer. expet. et fugiend. I. 352.

Courayer. p. 59. note 3. *Ce qui chagrinoit les Allemans, etoit de voir les exactions onereuſes de la Cour de Rome, la venalité de toutes les choſes ſpirituelles, ces domaines immenſes qu'ils avoient acquis, et qui en faiſoient bien moins des Eveques que des Princes.—ces immunitez exceſſives qui faiſoient des Eccleſiaſtiques autant de ſujets independans, et comme une Societé tout a fait diſtinguée de l'autre.*

P. 56. *Il Card Mattheo Langi arciveſcovo di Saltzburg a tutti diceva, eſſer honeſta la Riforma,*

&c.—ma che un miſero monaco riformi tutti, non eſſer coſa da ſopportare. Et Cornelio Scopero, Secretario dell' Imperatore, diſſe, Che ſe i predicatori Proteſtanti haveſſero danari, facilmente comprerebbono dagli Italiani qual religione piu gli piaceſſe: ma, ſenza Oro, non potevano ſperare che la loro poteſſe rilucere nel mondo.

XXVIII. 2. אל אני מושב אלהים ישבתי
This is the original of that deſcription of Antichriſt by St. Paul: ὥστε αὐτὸν εἰς τὸν ναὸν τοῦ θεοῦ ὡς θεὸν καθίσαι· 2 Theſſ. ii. 4.

Of the mercenary ſpirit of the Romiſh Superſtition, ſee Heidegger, M.B.M. diſſ. XVI. where is an ample and ſurprizing detail, ſupported by Popiſh authorities: P. du Moulin, of papal uſurpations in England: and Mr. Daubuz. p.810.817.823.828. Vitringa on Iſaiah, p.706, and on the Revel. p.798—809. Fleury, diſſ. IV. prefixed to the 16th vol. of his E. H. . and eſpecially, Ludov. Ant. Muratorio, Antiquitates Italicæ Medii Ævi. Milan. 1738. Diſſ. LXIX. LXX. LXXI. which treat of the Majeſty and Opulence of the Church of Rome in the barbarous ages; and of her patronage of kingdoms, and the immunities of her Clergy. Giornale de Firenze: tom. III. p. 3.

Mantu-

Mantuanus, in Alphonſ. l. III.—venalia Romæ
Templa, ſacerdotes, altaria, ſacra, coronæ,
Ignis, thura, preces, cælum eſt venale, Deuſque.
Bapt. Mantuani Opera. Antv. 1576. IV tom. 8°.

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Fra-Paolo. l. 2. p. 258. *Erano commeſſe gravi eſſorbitanze nel numero de Beneficii commendati. tanto che, in queſto ſecolo, dopo nati i moti Lutherani, e mentre tuttól mondo dimandava Riforma, non hebbe riſpetto, ne vergogna, Papa Clemente VII. del MDXXXIV. di commendare, ad Hippolito Cardinal de Medici, ſuo nipote, tutti i Beneficii di tutto 'l mondo, ſecolari e regolari, [di] dignita e perſonali, ſemplici, et curati, vacanti per ſei meſi, dal di che ne haveſſe preſa la poſſeſſione, con facolta di diſponer e convertir in ſuo uſo tutti i frutti. La qual' eſſorbitanza, ſicome fu il colmo, coſi ne tempi inanzi non ardiva la Corte valerſi di queſto, dando in commenda ad uno, numero molto grande.*
and a little after, *a favor de qualche Cardinale, o gran perſonaggio, foſſero uniti inſieme trenta e quaranta beneficii, poſti in diverſi luoghi di Chriſtianita.*

Pallavicino IX. 9. conteſts this piece of Hiſtory. But Ciacconius, tom. III. p. 503, relates that Hippolito, who had been deprived for his unworthy conduct, had *all* his Benefices and Dignities reſtored to him in 1534. Courayer, p. 404.

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ע. גמדים. Nomen proprium Gentis ignotæ. Pfeiff. D. V. h. l. et Ludolf. Comment. Hiſt. Æth. p. 73, 74. Lud. de Dieu ex Syriaſmo, homines feroces. Grotius intelligit habitatores Acconis Phœnices; nam αγχων eſt גמד. J. H. Michaelis. Fuller. Miſc. VI. 3.

LXX. φυλακες. which ſuggeſts the true ſenſe; Thoſe demons, mediating and tutelar deities,

Τοι μεν δαιμονες εισι, φυλακες μεροπων ανθρωπων.
Heſiod.

Ezek. xxvi. 11. מצבות עזכה The גמדים of Ezekiel are the מעוזים of Daniel xi. 38, 39. tutelary ſaints, expreſſed by antichriſtian writers under the name and idea of guards and fortreſſes: as in the diſtich of Venantius on St. Peter and St. Paul;

A facie hoſtili duo propugnacula præſunt,
Quos fidei turres urbs caput orbis habet.

Imperial Rome two towers of Faith contains,
To guard her ſafety on the hoſtile plains.

There ſeems a ſtriking reſemblance between the hero-worſhip of the Tyrians, and the ſaint-worſhip of Antichriſt. They uſed their tutelar Hercules much as the Neapolitans do their St. Januarius. They bound him with chains, leſt he ſhould deſert to the enemy. Curtius. lib. IV.

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J. H. Michaelis: *Præterea factum eſt*, ad ſuperiorum vaticiniorum confirmationem et illuſtrationem. Eſtque in hoc Capite XXVIII

I. Sententia in regem ſ. principem Tyri, cui ſuperbiam exprobrat, ℣. 2—5. et poenam denunciat, ℣. 6—10. II. Threnus ſuper ejuſdem excidio, ℣. 11—19. III. Sententia adverſus Tzidonem, ℣. 20—24. Promiſſio colligendi Iſraelis, ℣. 25, 26.

℣. 2. Superbiſſimo Principi ſ. Regi Tyri, Ithobalo II.—Grot.

Gurtlerus, Th. Proph. p. 669. 719. de Tyro inſtaurata ſive Chriſtiana, et a Saracenis expugnata, hoc Caput accipit, et plura ejus commata huc adplicat, ſed per accommodationem, ut nobis videtur. Cocceius vero ita ad h. l. 'Rex Tyri glorioſus ſui æſtimator et admirator, et ſe efferens in proſperitate ſua et civitatis ſuæ, aptus et idoneus fuit, ut fieret typus et hieroglyphicum ſymbolum ejus, qui eccleſiam convertit in emporium, et in ea vult regnare, et ſe dixit vicarium Dei eſſe.' Cf. omnino not. Eſ. vi. 9. xiv. 1. xxiii. 1. et pluribus ipſum Cocceium; qui maxime ſenſum *myſticum* hujus capitis ſtudioſe perſequitur, ut nos *literalem* et immediatum illuſtrare ſtudemus.—myſticum non rejicientes. ℣. 13.

Cf. Langius. G. C. p. 310. de Tyro Myſtica.

Daniel

Daniel declined divine honours. ii. 46. The king of Tyre affects them.

℣. 3. Rex Tyri propriæ fortaſſe nihil de Daniele audivit: eſt hic ſermo, de eo qui Danielem novit.

℣. 6—11. Conſequitur, ſi quis affirmet ſe non errare, et id credi velit: eum ſibi cor Dei aſſumere, et ſe declarare ἀψευδη.

Occaſus regis Tyri non eſt unius hominis interfectio, ſed deletio illius nominis et poteſtatis. *Maria* ſignificant populos totius Mundi. Apoc. xvii. 1. 15.

℣. 12. Threnus eſt μιμηλικος.—Enumerantur hic prærogativæ ipſius, ℣. 12—15. Culpa, ℣. 15—17. Interitus, ℣. 17—19.

℣. 13. Gemmæ et aurum. q. d. gemmæ in auro. Hæc comparanda ſunt cum mundo Meretricis Magnæ, Apoc. xvii. 4.

℣. 15. *Integer fuiſſe in viis tuis a die Creationis tuæ*: Hic diſtinguitur tempus operantis Myſterii iniquitatis et Ανομου manifeſtati. Tribuitur ipſi Integritas viarum *ante* revelationem injuſtitiæ ipſius, et quidem a die Creationis ipſius.

℣. 17. Rex Tyrius hic etiam in initio in viis ſuis fuit rectus, et ea ratione factus eſt magnus. Nam hæreſes damnavit rigidè.—Sed corrupit ſapientiam ſuam, et omiſſo verbo Dei, ſoli dominationi ſe dedit, et Paſtoris ſtulti inſtrumenta uſurpavit. Zech. xi. 15—17.

Non

Non es in ſeculum.] Hæc eſt αναλωσις et καταργησις de quo loquitur Apoſtolus, 2 Theſſ.ii.8. COCCEIUS.

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J. H. Heidegger. M. B. M. diſſ. X. §. I. qua Papam R. divinitatem affectare, tum ex nomine Dei, tum ex octo attributis divinis, quæ ſibi vindicat, demonſtratur. §. II. Qua Papam R. ſibi cultum divinum religioſum vindicare, adſtruitur. The Pope aſſumes divine honours,

1. By making the papacy the object and rule of Faith P.I.§. 10
2. By aſſuming legiſlative powers in Revealed Religion 15
3. Aſſuming juſtifying powers of reconciling ſinners to God 20
4. Aſſuming the power of remitting ſins 27
5. Styling himſelf the head, foundation, and rock of the Church. 43
6. Transferring kingdoms, and affecting ſupremacy over kings 49
7. Diſpenſing with Oaths, contrary to the divine Law 51
8. Canonizing and creating Saints 62

The ſame Author proves that the adoration of the Pope's perſon is not civil but religious:

1. From the name of Adoration P.II.§.38
2. From the perſon pretending to divinity 40

3. From

3. From the titles, prorex, vice-chriſtus, vice-deus §. 43
4. From the benefits expected by his worſhippers 45
5. From the ceremonies of adoration 46
6. From its reſemblance to their own ſaint-worſhip 49
7. Dulia, hyperdulia, latria, are all held to be religious acts 51
8. The papiſts avowedly uſe this ſtyle 53

P. 449. " Ille ſe ἀποδεικνυσθαι *demonſtrat quod Deus ſit*, 2 Theſſ. ii. 4. qui aliquid eorum quæ ſoli Deo competunt, ſibi arrogat. Ita Optatus Milevitanus, lib. III. Donati Carthaginenſis temeritatem exagitans, ſic ei inſultat merito: " Hoc modo exaltatum eſt cor ejus, ut jam non homo, ſed deus, videretur." et paucis interjectis, " Ad quem Deus ſequitur, dicens, Dixiſti, Ego ſum deus. Ideo quamvis non ſit uſus hac voce, tamen aut fecit aut paſſus eſt, quod defectum hujus vocis impleret. Extulit cor ſuum, ut nullum hominem ſibi comparandum arbitraretur: et de tumore mentis ſuæ altior ſibi viſus eſt eſſe: quia quicquid eſt ſupra homines, jam quaſi Deus eſt. Deinde cum Epiſcopi Deo debeant famulari, tantum ſibi de epiſcopis exigit, ut eum non minori metu omnes venerarentur, quam Deum. Hoc eſt, quod ſibi Deus viſus eſt." Rurſus, " Dum Epiſcopus inter ſuos coëpiſcopos non

fuit, nec homo inter homines esse voluit; constat, quod extulit cor suum, et Deus sibi fuisse videbatur." Compare Daubuz. p. 581, who cites this inscription on the triumphal arch of Sixtus V.

Oraclo vocis, Mundi moderaris habenas,
Et merito in terris crederis esse Deus.

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Boniface VIII. added a second Crown to the Pope's Tiara, then called Regnum [see Du Cange, in Mitra, Regnum.] Urban V. added a third; by these odd and unbecoming distinctions, aiming at a supremacy over Kings and Emperors. In 1300, he celebrated the [first] Jubilee, ordering full indulgencies to all who visited the Basiliques of St. Peter and St. Paul, for 30 days. This Jubilee is supposed to be a copy of the Secular Games; but when Clement VI. reduced it to the 50th year, it was then supposed to emulate the Jewish jubilee. Urban VI. had three in a Century: and Paul II. four: merely to make more money. Boniface augmented the revenues of the Roman churches, with 50 thousand florins, collected in small sums from the infinite number of Pilgrims who resorted to the Jubilee, as Villani an eye-witness relates. La presse fut grande le jour ou l'on montroit la Veronique. Fleury. liv. lxxxix. n. 69. p. 550.

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Leo X. calls the Virgin a Goddeſs. 'Ad Recanatenſes de Lauretana imagine apud Bembum lib. VIII. ep. 17. and Turcelin the jeſuite, divinæ majeſtatis ſociam. in hiſt. Lauretanâ.' Bp. Taylor. diſſuas. p. 218. Turſellinus is outdone by a ſtill more voluminous hiſtorian. Teatro hiſtorico della S. Caſa Nazarena, e ſua ammirabile traſlazione in Loreto. da Martorellio. in Roma, 1732. 2 vol. folio.

Lactantius refutes the image-worſhip of the Virgin and all idolatry with a ſingle ſentence: dubium non eſt, quin Religio nulla ſit, ubicunque ſimulachrum eſt: non Religio in ſimulacris, ſed mimus Religionis eſt. De Orig. Erroris, lib. II. c. 19.

Of Loreto, ſee 'Frauds of the Monks, 1691. Lett. IV.' and Addiſon's Travels. p. 95. 'who ever were the firſt inventors of this impoſture, they ſeem to have taken the hint from the veneration that the old Romans paid to the Cottage of Romulus.

In ſummo cuſtos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celſa tenebat:
Romuleoque recens horrebat regia culmo.'

Æn. VIII. 652.

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The Hildebrandine Dictates, or the *political* ſyſtem of the Court of Rome, is of a piece with

her *theological* doctrines, as expreſſed by Pius IV. who in the year 1564, compriſed the deciſions of the Council of Trent in the XII Articles of his famous Creed: enjoining the belief of

1. Eccleſiaſtical Traditions and Conſtitutions.

2. Holy Scripture in the ſenſe of the Church of Rome.

3. Seven Sacraments.

4. The Council's deciſions concerning Sin and Juſtification.

5. That in the Maſs a true and propitiatory Sacrifice is offered for the quick and dead: and that in the Euchariſt the Bread and Wine are tranſubſtantiated into the body and blood of Chriſt.

6. That under one kind whole and perfect Chriſt and the true Sacrament is received.

7. That there is a Purgatory, and that the Souls there detained are helped by the prayers of the Faithful.

8. That the Saints and their Reliques are to be worſhipped, and that the Saints intercede for us.

9. That the images of Chriſt, the Bleſſed Virgin and the Saints are to be retained, and that due honour and veneration be paid to their images.

10. That the power of Indulgences was left by Chriſt to the Church.

11. That

11. That the Roman Church is the Mother and Miſtreſs of all Churches, and obedience is ſworn to the Biſhop of Rome, as the ſucceſſor of St. Peter and Vicar of Chriſt.

12. That all the œcumenical Councils and Canons, and eſpecially the Synod of Trent, are to be received and believed.

This Creed is added to the Nicene Creed, and is received on oath.' Dedic. of Biſhop Jewel's works, 1611.

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St. Jerome, a Commentator of the greateſt genius, was ſo puzzled with the literal ſenſe, as to expreſs his doubts of the completion: Quod ſequitur: nec ædificaberis ultra, videtur facere quæſtionem, quomodo non ſit ædificata, quam hodie cernimus Phœnices nobiliſſimam et pulcherrimam civitatem. Ex quo, quidam volunt, *in ultimo tempore* hæc Tyrum eſſe paſſuram, quæ poſtea non ſit ædificanda. He then has recourſe to an anagogic ſenſe, which is that of the beſt Fathers, Regem Babylonis diabolum intelligi, &c. in Ezekiel. lib. VIII. p. 400. he concludes, 'Loca difficilia ſunt, et prudens Lector ac diligens debet ignoſcere labori meo.'

P. 402. Portu tutiſſimo . . quod quidem uſque hodie perſeverat, ut omnium propemodum gentium in illâ exerceantur commercia. Compare Euſeb. H. E. x. 4.

In his Comment on 'Tu Cherub extentus et protegens,' among other things he obſerves, ex quo oſtenditur, ad hominem urbis Tyriæ principem, hoc pertinere non poſſe: ſed ad *ſanctam* quandam et præcipuam *fortitudinem*, quæ urbis Tyriæ princeps poſita ſit. Here is a glimmering of the true ſenſe: and more could not be expected in that age.

PAGE 275.

A modern Traveller in an Hiſtory of Ali Bey's revolt from the Othman Porte, Lond. 1784. relates 'that Ali Bey endeavoured to reduce 'Said or Sidon, and in June 1772, croſſing the 'Antilibanus arrived at Soor or Tyrus, which 'is 18 miles from Said by land.—Paſſing the 'iſthmus, which is very ſandy, you behold the 'ruins of ancient Tyre, which conſiſt of the 'remains of the walls, ſcattered in different 'parts, and moſtly buried in the ſand: they are 'built of brick and ſtone, and their thickneſs is 'about ten feet. Proceeding to the Weſt, 'about a quarter of a mile, you enter the gate 'of the Modern Tyre.—The walls on the land 'ſide are of ſtone; they are about 18 feet in 'height, and 7 in breadth; the circumference 'of the whole town is about a mile and an half; 'the inhabitants of the new town are about four 'or five hundred. I take the whole circum-

'ference

'ference of the peninſula to be about ſix miles. 'Sidon is ſtill in a flouriſhing ſtate, inhabited by '16,000 Chriſtians and Mahometans. Sidon 'ſtands on a neck of land, over againſt Tyre, 'and both form a bay about 16 miles in breadth.'

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FAZELLUS, in his Annals of Sicily, decad. I. lib. II. c. 4. relates, that on an eruption of Ætna a river of fire near 28 miles long fell into the ſea at Port Longina. Ætna has been burning for more than 3000 years: as appears from Pindar's deſcription. Pyth. I *.

—— Κιων
Δ' ουρανια συνεχει,
Νιφοεσσ' Αἰτνα, παντὸς
Χιονος ὀξειας τιθηνα·
Τας ερευγονται μεν απλα-
-του πυρος ἀγνοταται
Εκ μυχων παγαι· ποταμοι
δ' ἀμεραισι μεν προχεονται ῥοον καπνου
Αιθων·' αλλ' εν ορφναισι, πετρας
Φοινισσα κυλινδομενα φλοξ ες βαθει-
αν φερει πουτου πλακα συν παταγῳ.

By Volcanoes and ſubterraneous fires, it is probable that the whole earth will be reduced into a fluid fiery Chaos—not, to emerge again (as Burnet and the Chiliaſts fancy) into a para-

* See Mr. Weſt's tranſlation and comment.

diſiacal world, but to continue a fiery Chaos, the deſtined place of Puniſhment: the irreclaimable will not be removed from the Earth they loved, but will inhabit it in all its horrours. Quando perpendimus, Impios, tempore extremi diei, ſubſtituros eſſe in tellure, ipſam vero terram igne interituram eſſe, 2 Pet. iii. 10. qui omnes illius partes, terram continentem, maria, flumina, ſaxa, ligna, et ipſa damnatorum corpora permeabit; non improbabilis eſt opinio, TOTAM TELLUREM, INFERNUM FORE.' Jo. Ern. Schuberti Th. dogm. p. 832.

Paraphr. Chaldaic. in Eſai. xxxiv. 9. Convertentur torrentes ejus in picem, et pulvis ejus in ſulphur, et erit Terra in picem ardentem. The Popiſh Editors of the excellent Targum of Jonathan ben Uzziel on the Prophets, expunged the word רומי from this verſe. See Buxtorf. Lexic. Talm. col. 2228.

Burnet interprets the Vintage του κεκερασμενου ακρατου, Rev. xiv. 10. of the Lake of Fire and Minerals: and very properly adopts that ſublime adoration, xv. 3, 4. *Great and marvellous are thy works, Lord God Almighty! Juſt and true are thy ways, Thou King of Saints! Who ſhall not* FEAR *thee, O Lord, and glorify thy name? for Thou only art holy! for all nations ſhall come, and worſhip before thee, for thy judgments are made manifeſt!*

DISC-

DISCOURSE XII.

PROPHECIES OF THE ORIGIN AND PROGRESS OF THE REFORMATION.

REV. X. 7.

But in the days of the voice of the SEVENTH ANGEL, *when he ſhall begin to ſound, the Myſtery of God ſhould be finiſhed, as he hath declared to his ſervants the prophets.*

THE Revelation of St. John, though never rejected by the ancient Church, and as fully authenticated as any part of the Canon of the New Teſtament, yet from the obſcurity of the Prophecy before its completion, was leſs known and leſs ſtudied than the Goſpels, Acts, and Epiſtles. Perhaps it was purpoſely concealed, from being publickly read in the primitive Church with the other Scriptures, on principles

ciples of prudence and loyalty, as it diſtinctly foretold the ſubverſion of the Roman Empire, and the erecting another dynaſty on its ruins. Juſtin the martyr, Irenæus, Hippolytus, Clement of Alexandria, Tertullian, Cyprian, and Origen, authenticate this book as the genuine work of St. John the Apoſtle and Evangeliſt. The doubts ſuggeſted by Caius a Roman preſbyter, in oppoſition to Proculus a famous montaniſt; and the objections of Dionyſius of Alexandria, againſt the doctrines of Nepos a fanciful chiliaſt, are not of that moment as to affect the credit of the Revelation: which was univerſally received by the Latin Church, moſt intereſted in its predictions; and Euſebius and the Greek Church concurred with the Latins, in venerating its authority as an eſſential part of the ſacred Canon. In the age of the Reformation, Eraſmus and Luther revived the doubts of Caius and Dionyſius; and Calvin is improperly commended for not commenting the Revelation: neither himſelf nor Beza would ſuffer it to be explained from the pulpit. In the Church of England the whole book is excluded from

from the Calendar; very unſuitably, in my beſt judgment, as no part of Holy Scripture is more edifying, or more proper to be read in Churches[2]. Its obſcurities are confined to a few chapters: and of late years, this myſterious prophecy hath been ſo accurately commented, that it is no longer, as it was to the Ancients, *a light ſhining in a dark place*; but ſince *the day* of the Reformation *hath dawned, and the day-ſtar of the Goſpel hath ariſen in our hearts*[3], it is refulgent with the luſtre of Inſpiration. From the exceſs of moderation in the firſt Reformers, it is apparent that the proteſtant ſenſe of this Prophecy is no private interpretation, dictated by perſonal ſpleen, but agreeable to hiſtoric Truth, and the intention of the HOLY SPIRIT. Providentially, the Church of Rome, ſo deeply intereſted in thoſe predictions, hath never doubted of their authority: and the Book itſelf is ſo congenial to the ancient Prophecies, and ſo worthy of the majeſty of Inſpiration, as to claim our profound veneration, and careful ſtudy.

[2] Rev. i. 3. xxii. 7. [3] 2 Pet. i. 19—21.

The argument for the canonical authority of the Revelation are given with great accuracy by the preſent Biſhop of Glouceſter in his VIIth Sermon.

Nothing

Nothing in the Jewiſh prophecies themſelves exceeds the ſublimity of the exordium; the viſion of JESUS CHRIST, the monarch of his Church; and the divine inſtructions to the Aſian Churches, and in them to the Churches of all ſucceeding times [1].

In the Second Viſion, heaven opens; the throne of God is ſurrounded by his Saints, and the Lamb opens the ſeven ſeals, amidſt the acclamations of the angelic hoſt [2].

In the third Viſion, the Angels ſound the VII trumpets [3].

In the fourth Viſion, the Dragon perſecutes the Church; the two Beaſts riſe from the earth and ſea, and are defeated by the Lamb [4].

In the fifth Viſion, the Angels pour the Phials of the wrath of God on the kingdom and throne of Antichriſt [5].

In the ſixth Viſion, Satan is bound for a thouſand years [6].

[1] Ch. i. ℣. 1—8. iii. iv. [2] v—viii. [3] viii—xi. [4] xi. 15.—xiv. [5] xv—xix. [6] xx.

The

The ſeventh Viſion reveals the deſtined glories of the true Religion, emblemized by the New Heavens and the new Earth, and the New Jeruſalem deſcending from God out of Heaven [7].

I.

The ſyſtem of the Seven Trumpets, under which we now live, includes the military revolutions of paganiſm, and the eccleſiaſtical fortunes of Antichriſt in the Eaſt and Weſt. The chief events are, the irruptions of the Barbarians, and the fall of the Weſtern Empire; the incurſions of the Saracens; the deſtruction of the Greek Empire; and the Reformation of the Church in the ſixteenth century [8].

The REFORMATION accompliſhed by Luther is figured by *a mighty Angel, deſcending from heaven* or divinely commiſſioned: *clothed with a cloud*, the ſymbol of the divine protection: *with a rainbow on his head*, making offers of reconciliation to the corrupted Church: *his face was as it were the ſun*, diffuſing the light of the Goſpel:

[7] xxi. xxii. [8] Ch. x.

and

and *his feet as pillars of fire*, intimating that his followers ſhould ſuffer perſecution, yet be preſerved from the rage of their enemies. He is ſtyled, a *mighty* Angel, not ſo much on account of the undaunted ſpirit of Luther, as of the great revolution effected by his means. He has in his hand *a little open book*, the original Goſpel, *open*, as containing no new revelation; *little*, as applying only ſuch *parts* and doctrines of the Scriptures, as refuted the prevailing ſuperſtitions. He ſet *his right foot upon the ſea*, the emblem of war, *and his left foot on the earth*, the ſymbol of peace, intimating that the Reformation ſhould experience the viciſſitudes of both, but chiefly of the former. *He cried with a loud voice, as when a Lion roareth:* the Goſpel was openly, reſolutely, and efficaciouſly preached and publiſhed.

And when he had cried, Seven Thunders uttered their voices. 'As heaven ſignifies the ſtation of the ſupreme viſible power, which is the political heaven; ſo thunder is the voice and proclamation of that authority and power, and of its will and laws, implying the obedience of the ſubjects, and at

at laſt overcoming all oppoſition[9].' Thunders are the ſymbols of the Supreme Powers, who eſtabliſhed the Reformation in their reſpective dominions: Seven is a number of perfection, and, according to the great interpreter[10] whom I follow, it denotes the Seven States of Europe, who eſtabliſhed the Reformation by Law. 1. The Germanic body, in which, by the treaty of Smalcald, the Proteſtant Princes formed a diſtinct republic. 2. The Swiſs cantons, 1531. 3. Sweden, 1533. 4. Denmark and Norway. 5. England and Ireland, 1547. 6. Scotland, 1550. 7. The Netherlands, 1577: theſe Governments received and eſtabliſhed the Reformation within ſixty years after Luther's firſt preaching againſt Indulgences. All other countries, where the Reformation made ſome progreſs, but without being eſtabliſhed by authority, are deſcribed by other ſymbols. But the foregoing Seven uttered τας ἑαυτων φωνας, their own authoritative voices, to ſettle True Religion by LAW, each in their own dominions.

[9] Lancaſter. ſymb. Dict. p. 123. [10] Mr. Daubuz. p. 469.

℣. 4. *And when the Seven Thunders had uttered their voices, I was about to write.* The poſture and action of the Prophet is ſymbolical of the raiſed expectation of good men, that, when the Reformation was eſtabliſhed in the principal kingdoms and ſtates of Europe, the fall of Antichriſt would ſoon follow, and introduce the glorious union of Truth and Peace on Earth. But *a voice from heaven* commands him to *Seal up thoſe things which the Seven Thunders have uttered, and write them not:* to intimate, that the firſt Reformers would be miſtaken in their zeal and diſappointed in their expectation; that the New Reform would not ſoon be followed by the fall of Popery and the converſion of Unbelief; but that, by the divine permiſſion, the free courſe and progreſs of the Reformed Religion ſhould be checked by the power of temporal Princes, not in the number of the Seven Thunders. Such was Charles V. young, aſpiring, ſelfiſh, and aiming by the influence of the papal ſyſtem to make himſelf abſolute in Germany. Such was his ſon, Philip II. a tyrannical bigot, who made it his principal object,

object, to eſtabliſh Popery and the Inquiſition throughout his vaſt dominions. In Poland, and the hereditary countries of the Houſe of Auſtria, the ſupreme Powers by perſecution and ill policy prevented the eſtabliſhment of the Reformation. France was the theatre of the moſt violent oppoſition to it, during the inglorious reigns of Henry II. Francis II. and Charles IX. and Louis XIV. half unpeopled his kingdom by his great Armies and by the expulſion of his beſt ſubjects, the Proteſtants. So that, according to this prophecy, the happy ſtate of the Church was not then to be effected by the civil powers; but by ſome other means in ſome future time.

The Angel in the viſion, *lifting up his right hand, ſwears by him that liveth for ever and ever, who created heaven, and the earth, and the ſea* (by the very formulary, proteſting againſt the demon-worſhip of the apoſtate church) that the time for the pure and happy ſtate of the Reformed Church ſhould not be as yet. ὁτι χρονος ουκ εϛαι Ετι. *But* that *in the days of the*

voice of the ſeventh Angel, when he ſhall begin to ſound *, *then the Myſtery of God ſhould be finiſhed* †, ſhould be brought to its PERFECTION. The Myſtery of God is his counſel or ſecret deſign, of which Chriſt is the counſeller and executer; a counſel, which begins in the preſent converſion and happineſs of man on earth, will terminate in diffuſing that felicity over all the world, and complete it in a ſtate of immortality.

St. John, repreſenting the Reformed Church, is commanded to *take* the *little book* which was *open* in the hand of the Angel: which denotes, that the civil powers, emblemized by the Seven Thunders, would by the light of Holy Scripture ſettle and ſupport the Reformation; and that the faithful muſt by the ſame Scriptures preſerve and adorn it to the lateſt times. The Angel, when he delivers the book, commands him, *to take it and eat it up: and it ſhall make thy belly bitter, but in thy mouth it*

* Or rather, 'when he ſhall have ſounded,' ὁταν μελλῃ σαλπιζειν.

† τελεσθη. lectio Veleſiana, τελεσθησεσθαι. Conſummabitur. vulgate.

ſhall

ſhall be as ſweet as honey. The Reformed are to ſtudy, to meditate, and to obey the GOSPEL, which is now an *open book*, in every ones hands. Swallowed and digeſted, it makes the belly bitter: it occaſions, in certain conjunctures, temporal afflictions, exile, perſecution, martyrdom. *But in the mouth, it is ſweet as honey*; the mouth is the ſymbol of ruminating and meditating the word of God, and of ſpeaking, or declaring it to others. In both reſpects, it is *ſweeter than honey and the honey-comb*[9]: productive of delight in God; of the divine conſolations of Faith, Hope, and Love; and of the Peace, which attends the free exerciſe of True Religion, as it is contained in the inſpired Writings. This circumſtance of the Viſion deſcribes that ineſtimable advantage of the Reformation, the free and popular uſe of the HOLY SCRIPTURES; and the general diffuſion of them in all the modern tongues is one of the obvious bleſſings of Proteſtantiſm, whoſe Creed is the Bible. It is probable that the *little open book*, has a peculiar reſpect to the apoca-

[9] Pſalm xix.

lyptic prophecies, which are now ſo much illuſtrated by the great event of the Reformation.

The Angel concludes by aſſuring the Reformed Church, that its great work was ſtill incomplete; that it muſt ſtill continue to witneſs againſt the corruptions of the Goſpel, both domeſtic and antichriſtian: that it muſt go on to REPROVE the antichriſtian ſuperſtitions; to CORRECT ITS OWN errors and ſupply its own defects; and under the auſpices of Divine Providence, to PROMOTE the cauſe of True Religion, Virtue, and Happineſs. ℣. 11. *Thou muſt prophecy again, before*, concerning, or againſt, *many peoples, and nations, and tongues, and kings.*

II.

It is evident, from the ſcope and ſeries of the apocalyptic viſions, that the Seven Trumpets include all that period of hiſtory denoted by the Seventh Seal [10], which, commencing with Conſtantine's eſtabliſh-

[10] viii. 1—6.

ment

ment of Chriſtianity, extends to the Great Sabbatiſm, when *the kingdoms of this world* ſhall become *the kingdoms of our Lord and of his Chriſt* [11]. As the events of the firſt Five Trumpets are all paſt, and the events of the Seventh Trumpet are all future; the Reformed Church, commencing with the ſecond * epoch of the Sixth Trumpet, is co-extended to its whole duration. This æra continues from Luther to the Church's laſt conflict with Antichriſt; the prelude to her perfect ſtate on earth. We of the preſent age, actually living under the Sixth Trumpet, are coëval with the Eaſtern and Weſtern Antichriſt; are witneſſes to the declining ſtate of antichriſtianiſm; and are ſo connected with the Proteſtant Reformation, as to be deeply intereſted both in its preſent imperfections, and in its gradual advancement, which is to occupy the long period till *the myſtery of God ſhall be finiſhed* in the perfection of his Church. Although the counſel of God will not be defeated, either by the indolence or malignity of

[11] xi. 15.

* The firſt epoch of the Sixth Trumpet is the Turkiſh Empire, 1453.

man; yet it is evident from Reaſon, as well as the terms of this Prophecy (which places us under the immediate influence, not of a miraculous adminiſtration, but of an open Goſpel) that this improving ſtate of Religion and Happineſs is to be effected by the inſtrumentality of men, in a courſe of meaſures and events not generally ſupernatural, though never excluding the divine direction and ſuperintendence. From this view of the preſent ſituation of the Reformed Church, under ſome long period of the Sixth Trumpet, previous to a more perfect ſtate of things, we may illuſtrate this propoſition: THAT IT IS THE HIGH PRIVILEGE AND INDISPENSIBLE DUTY OF ALL WHO ENJOY THE BLESSINGS OF THE REFORMED RELIGION, TO PROMOTE ITS PROGRESS AND ADVANCEMENT IN THESE AND SUCCEEDING TIMES.

Let it not be imagined, that the preſent attempt to follow the unerring guidance of Prophecy by anticipating thoſe views of Holineſs and Peace which it augures to the world, originates from a predilection for that

that waking dream of the millenaries; which, at firſt a Jewiſh delirium, took its riſe from too literal interpretation. The prophets uſe the millennial emblems to expreſs the ſpiritual bleſſings of the Goſpel conſequent on the converſion of the Jews and Gentiles. To give one inſtance [12]:

And it ſhall come to paſs in that day,
That the mountains ſhall drop down new wine,
And the hills ſhall flow with milk,
And all the rivers of Judah ſhall flow with waters,
And a fountain ſhall come forth of the houſe of the LORD,
And ſhall water the valley of Shittim.

It would be a puerility uninformed in the firſt principles of the ſymbolic language, to underſtand this prediction of any other ſubject, than that which is now before us, the laſt and beſt ſtate of Chriſtianity on earth.

Nothing can be more chimerical, than thoſe ideas of complete felicity, which have been drawn from ſuch prophecies by the

[12] Joel iii. 18.

ancient and modern chiliaſts. One popular miſtake hath conſiſted in *over-rating* this happy ſtate of things, which yet hath been often debaſed into a Mohammedan paradiſe; by ſuppoſing it to be ſuch a ſtate of perfection, as is abſolutely incompatible with the condition of human nature. This error neceſſarily involves another, which is deſtructive of all honeſt and generous exertion on the part of man; that this happy change in the ſtate of the world will be effected ſolely by the *miraculous* energy of the Divine Providence.

That golden age which is promiſed to mankind, as the reſult of the univerſality of the Goſpel, is not a mere fatality, conſequent on the divine preſcience: but originates and ends in moral cauſes and effects, flowing from the intrinſic nature of the Chriſtian Religion, and correſponding to the rational exertion of human means.

A great hindrance to the melioration of Religion and Society (beſides thoſe which reſult from the *indifference* of moſt men, and

and the *oppoſition* of bad men) is that cold and timid caution, which prevents the more eminent part of mankind from imparting their own ideas, or approving thoſe of others, either from a fear of committing their perſonal dignity and repoſe, or from an exceſſive dread of innovation. Hence, Religious and good men, even when inveſted with *power* to promote great and uſeful deſigns, have uſually contented themſelves with *wiſhing* their accompliſhment; hoping for the completion of thoſe Prophecies, which they might aſſiſt in completing. It is alſo true, that thoſe who are deſtitute of power and authority, are too ſanguine in their projects: yet the many reluctancies and hindrances to Reformation make it expedient, to uſe a decent liberty in projecting ſuch improvements as may be received with candour; eſpecially, if we advert to the wiſe advice of Plato, 'tantum contendere in republicâ, quantum probare civibus tuis poſſis.' But the Philoſopher and the Divine, who would treat this ſubject in a manner becoming thoſe titles, ſhould abſtract himſelf from all temporary and local

local regards; annihilating ſelf and perſonal conſiderations; as a citizen of the world and of future times, actuated only by the pure and univerſal philanthropy of the Goſpel; as without preſumption, ſo without deſpondency, referring all to the wiſdom and will and glory of GOD.

The true Reformation is the HOLINESS of the Church, and of its individual members. Outward Reforms are only deſirable as they promote inward Faith and Probity. With this principle ever in view, we may impart our ideas of ſuch improvements, as ſeem adapted to the preſent times.

Private and perſonal Virtue, in any ſtate of life, is an eminent mean of promoting the kingdom of Chriſt. It is giving one good citizen to the Chriſtian commonwealth. Chriſtian integrity is the true baſis of public ſpirit and of enlarged philanthropy. Let every one who has generous views in private life, have a rational plan and formed intention to promote Chriſt's kingdom, and he will not want occaſions of

exerting it. In domeſtic life, ſuch a plan will execute itſelf, by forming Chriſtian Families, the conſtituent parts of the univerſal Church. But in ſtations of political or eccleſiaſtical authority, the good ſubject of Chriſt ſtands on the vantage-ground of uſefulneſs, and has a more extenſive ſphere to move in.

Two important conſiderations favour the advancement of Chriſtianity in the preſent and ſucceeding times:

I. The decline of Popery.

II. The civil ſtate of the World.

1. It is a ſubject of complacency to a true philanthropiſt, that the Proteſtant Reformation hath in many reſpects Reformed the antichriſtian Church itſelf. It excited that indignation in the Seceders, and that ſhame or emulation in corrupted Rome, that ſhe ſet herſelf, though faintly and ſcarce in earneſt, to Reform ſome abuſes. The Popiſh enormities grew to that exceſs,

by

by neglecting the teſtimony of the witneſſes of Truth in every age; and by reſiſting Reformation, till their remedy was as intolerable as their diſeaſe. Had the more moderate Popes complied with the demands of the firſt Reformers, they would themſelves have had the glory of the Reformation: but that glory was not deſigned for them, becauſe it would not have reſtored the purity of Religion. The concurrence of the Reformation with Literature and Humanity have, at length, ſoftened the ferocious features of Perſecution, which hath now ſubſided into a ſpeculative Intolerance. Some few honeſt Popes perhaps intended more than they could accompliſh: but had the Church of Rome reformed itſelf, even under ſuch men as Adrian VI. and Marcellus II. the principal abuſes, from the very genius of the hierarchy, would have ſtill remained.

A liberal taſte and patronage of Erudition in that Church, have in the laſt and preſent age, furniſhed arms to ſtorm her own citadel, the papal ſupremacy; which hath declined

declined ſo low, that the Popes, from Lords of the Chriſtian world, are become ſuppliants to Princes of their own communion.

By ſome late regulations, his Imperial Majeſty, whoſe character excites the attention of all the world, hath ſuppreſſed the religious orders of both ſexes, who devote themſelves to an idle and uſeleſs life: the Carthuſians, Hermites, Benedictines, Bernardines, Dominicans; the Franciſcans of different orders, the Minims and other Tribes of Indolents. The female religious orders, ſuch eſpecially as are not engaged in the education of young perſons, have alſo been in part aboliſhed: the nuns of Mount Carmel, of St. Clara, of St. Francis, and others; reſerving penſions to ſuch, as do not quit the Auſtrian dominions. In Auſtria only, above fifty uſeleſs Convents have been ſuppreſſed. In 1783 the great Reform in the Convents began to take place: the Jacobines, the Laurentines, the Urſulines, the nuns of St. Elizabeth, and thoſe of La Porte au Ciel, were to have it in their choice, either to be ſecularized, or

to

to be removed from their convents. So that probably, before the revolution of many years, proteſtantiſm will be the eſtabliſhed Religion of the Auſtrian circle of the Empire.

That opprobrium of humanity, the Auto de Fe, is diſcontinued both in Spain and Portugal. In 1780, the Duke of Modena, on the death of the Grand Inquiſitor at Reggio, ordered that tribunal to be for ever aboliſhed, its revenues to be applied to more laudable purpoſes, and the priſons and other buildings, which could preſerve any memory of its having ever exiſted, to be entirely demoliſhed. A happy Reform ſeems alſo to be in a proſperous train in the Two Sicilies, by applying the property of the Monaſteries to the relief of the ſufferers by the late Earthquakes*.

* See a political ſurvey of the Roman Empire, by J. T. Dillon, p.319. and p.323, of the interview between the Emperor and the reigning Pope, at Vienna, in March 1782. Alſo, the Primate of Hungary, Count Bathiani's Letter to the Emperor, 1783. For other particulars here mentioned, ſee the Gentleman's Magazine, Vol. LIII. p.703. Annual Regiſter, 1781. p. 31. While I am writing theſe diſcourſes, the Emperor has diſſolved many Religious Houſes, and even Spain has opened ſeveral Convents.

In

In order to the farther reformation of Popery; if the ſpirit of Superſtition cannot be ſubdued, its noxious influence will be much abated, by depriving it of the deadly weapon of intolerance. Let Princes every where favour a toleration of all Chriſtian ſects, which are not hoſtile to civil peace: thus, without any ſhock to government, they will favour the imperceptible advances of Religious Truth.

There are two claſſes of men in all popiſh countries, whoſe diſproportioned number and influence are pernicious to Society. The firſt are, thoſe ſwarms of eccleſiaſtics of both ſexes, who live immured in Monaſteries, and incorporated in communities with large endowments. Of theſe, each living individual ſhould have their option, either to adhere to a life of retired ſtudy and devotion,—a ſublime and celeſtial life! or, diſclaiming the hypocriſy and pretenſe of it, to become uſeful citizens, by carrying the virtues of retreat into towns and villages, into paſtoral or literary

ſtations,

ſtations, and the endearments of honourable marriage. The abſurdities of the monaſtic life, and of that forced celibacy which depopulates the earth to people hell, are too groſs for this or any age, that has the leaſt tincture of philoſophy, of politics, or of true Chriſtianity which accords with both.

Another claſs of men, by whom the world is widowed and deſolated, are marines and ſoldiers. Reduce their numbers. Europe might diſband by mutual compact half her armed force. Her relative ſtrength would be the ſame: ſhe would take breath and gain a reſpite from intolerable exertions. The ſplendour of military glory dazzles the eye, and prevents the diſcerning its fatal effects, not only in actual war, but in impoveriſhing the ſubjects, exhauſting the revenues, and checking populouſneſs and cultivation.

Tum genus humanum poſitis ſibi conſulat armis,
Inque vicem gens omnis amet.—

2. The

2. The univerſal Peace, which took place in September 1783, ſhould it be (by divine favour) of long continuance, preſents to the chriſtian mind a delicious contemplation, both as a reſpite from the ravages of war, and as a fit and favourable ſeaſon for the melioration of Society. The preſent ſtate of the world ſeems in many reſpects auſpicious to the great ends and objects of Chriſtianity, as it reſpects human life and our mortal condition here, preparatory to our deſtined Immortality. I. The civilization and converſion of rude and barbarous nations. II. The bringing back the relaxed and corrupted manners and principles of the Proteſtant Reformation to the purity and ſimplicity of the Goſpel. III. In conſequence of both, the diminiſhing the influence of Popery, and augmenting the general felicity of the Times in the free courſe of the Goſpel of Chriſt.

If it be permitted to indulge a pleaſing ſpeculation, on the practicable means of verifying ſuch Theories; we muſt premiſe

certain poſtulata, ſuch as, 1. That the improvements of Society be limited to ſuch objects as have a general influence on the well-being of mankind, without refinement. 2. That the Civil Government, regal, ariſtocratic, popular, or mixed, ſhould authorize and promote ſuch improvements: and 3. That the wiſer and more religious citizens in every community be employed to meliorate the maſs of the people. To apply theſe axioms to each of the foregoing conſiderations: and firſt to that of Civilization.

I. A great part of Chriſtian EUROPE is yet in a ſtate of deplorable ignorance and barbariſm, which ſtill more prevail in the other quarters of the globe. The preſent ſtate of the Greek Church will exemplify the means of Civilization, in the immenſe tracts of the Ruſſian Empire, which occupies half the northern regions of Europe and Aſia; governed by a politic and magnanimous Queen, emulous of advancing the improvements which were projected and begun by Peter the Great. Had that

Prince been more enlightened by philoſophy and religion, he would have merited the firſt rank of true Glory. The ſlaviſh, the ſuperſtitious, and brutal condition of very many nations, which compoſe that Empire, would exceed belief, if not ſo well atteſted by recent obſervation. Yet all concur in this truth, which is applicable to the ſtate of Man in all parts of the world: that the groſs defects in the national character reſult from WANT OF CULTURE. There are two characters in uncivilized humanity, which ſeem to oppoſe each other, and both to reſiſt improvement; a ſpirit of *imitation*; and of *habit*. To divert them both into a right channel, muſt be the work of time and of ſucceſſive changes. Yet a change in the national character from great rudeneſs and brutality, to that juſt medium between barbariſm and luxury, which conſtitutes the true well-being of Society, may be effected in the courſe of one or two generations or ſucceſſions, eſpecially when the firſt efforts have had that ſucceſs as to diſpoſe men to farther advances.

From the late accounts of Ruſſia, amidſt an aſtoniſhing barbariſm, I ſhall adduce one inſtance from the diſciples of Mohammed, which ſhould excite a generous emulation in Chriſtian States.

" *The Mohammedan Tartars of Kaſan take*
" *a diſtinguiſhed care of the* EDUCATION *of*
" *their Children. They habituate their youth*
" *to* LABOUR, *to* SOBRIETY—*they are taught*
" *to* READ *and* WRITE, *and are inſtructed in*
" *the Arabic tongue, and in the principles of*
" *their* RELIGION. *Even the ſmalleſt village*
" *has its* CHAPEL, *its* SCHOOL, *its* PRIEST,
" *and* SCHOOLMASTER*."

The happy effects of this very ſimple and practicable, but wiſe and exemplary inſtitution, diſtinguiſh the tribe of Kaſan, from the other barbarous provinces.

The gregarious and imitative character of man makes public inſtitutions, which affect them equally and alike, far more efficacious, than the feeble and varying modes of perſonal care and inſtruction.

* Account of Ruſſia, 8°. 1783. Vol. II. p. 23.

Should

Should Schools and Churches be eſtabliſhed in every diſtrict town and village, by one comprehenſive Edict preſcribing a wiſe regulation of ſuch eſtabliſhments: the village paſtor and the village ſchoolmaſter (both the reſpectable characters ſometimes united in one perſon, with a public competence, that he might teach *gratis*) would in a few years form a new race of men, of citizens, and of Chriſtians, who would bluſh at the barbarous and beſtial cuſtoms of their Fathers. In order to effect an uniform improvement, ſuch Schools and Churches ſhould have a public code of Education and Divine Worſhip, both of great ſimplicity and purity, without ſhocking the national manners and prejudices. Barbarous and ſordid cuſtoms permitted to adults, but made *diſreputable* in thoſe who were educated on the national eſtabliſhment, would grow into diſuſe. Idolatry and Superſtition, being kept out of the public Formulary, would be gradually neglected and forgotten. Tranſlations of the HOLY SCRIPTURES, eſpecially of the New Teſta-

ment, every where diſperſed at the public charge, would at once civilize and inſtruct the youth; and tend to fix an uniform and ſtandard ſpeech, by a model of exact purity, throughout the empire. The great principles of Chriſtianity, in the Apoſtle's Creed, the Lord's Prayer, and the Decalogue, ſhould be every where the authorized method, rule, and baſis of Religious inſtruction.

What is here delineated with reſpect to Ruſſia, where there is ſo happy a diſpoſition to adopt improvements; would be applicable to many other countries, perhaps to many parts of the moſt civilized: they would be applicable to Poland, to Hungary, and all the countries to the North of the Danube: they would be applicable to the northern and weſtern parts of Great-Britain; to Ireland; to the northern Iſles: they would be applicable to America, South and North: to India, and the Eaſt: and to the African Continent, ſo much neglected, oppreſſed, and inſlaved. The ſucceſs of ſuch a proceſs depends on its being

being authorized and protected by the Civil Government, begun in infancy or childhood, and conducted by *good* men; for it requires only that *common* ability which is every where the portion of cultivated Reason, and that *honesty* which results from the first principles of the Gospel. The Error of projectors is excess of refinement, and high philosophical theories, which are never of *general* use. Such simple but extensive attentions, on general and well-concerted plans, would much change and humanize the barbarity, which still overspreads so great a part of the earth: and in its place would induce gradual and progressive order, industry, personal and social morality, and the saving light of Religious knowledge, faith, and piety, with all their divine effects on human happiness.

Whenever God is pleased to accomplish his designs to extend the glories of the Gospel, he will excite the hearts of Princes to be his instruments in diffusing Science, Humanity, and Religion: and he will, probably, excite the attention of Princes to

ſuch glorious and beneficial deſigns, by the modeſt and reſpectful repreſentations of Truth, of Reaſon, and of Literature.

In the education of the poor, the labour of the hands ſhould always be united with that elementary inſtruction, which is here ſpecified, in the principles of Revealed Religion and Morality: in every part of their inſtitution impreſſing an early contempt of ſloth and begging, an early *habit* of cheerful Induſtry. To this excellent and moſt uſeful of all virtues the indolence of human nature is very averſe, unleſs habituated in early youth to patient labour and application. In capital cities eſpecially, the *health* of the poor is impaired by a ſedentary life and confined ſituations: which inconveniences are beſt remedied by active employments in the open air, eſpecially, ſuch as have a tendency to give ſome ſkill in Agriculture.

Agriculture is perhaps the only art, which governments muſt patronize, if they would have their people emerge from barbariſm. In the rude but fertile regions of the uncultivated earth, Societies for promoting

ing agriculture, with rewards and immunities to the moſt ſkilful and ſucceſsful labourers, would much forward the national induſtry, civilization, plenty, and populouſneſs. Mankind are by nature indolent and voluptuous, and would be ſunk in lazineſs and ſenſuality (as barbarians uſually are) did not the difficulty of ſubſiſtence call forth their virtues and their exertions. The natural mean of civilization is Induſtry, united with Inſtruction, which is the induſtry of the Mind. Thus, Agriculture and the Goſpel are the two great inſtruments of divine Providence, to check the voluptuouſneſs and exerciſe the virtues of man. The great Poet almoſt divinely expreſſes the effect and tendency of rural labours:

——Pater ipſe colendi
Haud facilem eſſe viam voluit, primuſque per artem
Movit agros, curis acuens mortalia corda,
Nec torpere gravi paſſus ſua regna veterno. —
Tum variæ venere artes. labor omnia vicit
Improbus, et duris urgens in rebus egeſtas.

Georgic. I. 121—146.

The

The eternal ſire immutably decreed
That tillage ſhould with toil alone ſucceed,
With cares he rous'd and ſharpen'd human
hearts,
Bright'ning the ruſt of indolence by arts.—
Then all thoſe arts that poliſh life ſucceed;
What cannot ceaſeleſs toil and preſſing need?

MR. JOS. WARTON.

II. Previous to the diſcuſſion of the means of recovering the Proteſtant Churches from the languor or lukewarmneſs, brought upon them by modern luxury: it would amply recompence our attention, were we to develope thoſe Prophecies, which relate to *this* period and ſtate of Chriſtianity: eſpecially that exact deſcription of the imperfections and blemiſhes of the Reformation, in the LVIIIth and LIXth Chapters of Iſaiah. In the LVIIth Chapter we have ſeen an exact ſpecification of the enormous corruptions of the antichriſtian Church: Perſecution [1], Idolatry [2], the Papal Supremacy [3], and incurable Superſtition [4]; threatened with the divine diſpleaſure [5]; and contraſted with the bleſſings and ſanctity of the Reformation [6].

[1] ver. 3, 4. [2] 5—8. [3] 9. [4] 10, 11. [5] 12, 13. [6] 14—21.

The

The evangelic Prophet having diſplayed the corruptions of Popery and the bleſſings of the Reformation, proceeds to reprove the vices, and to paint the decline of Faith and Virtue in the Proteſtant Churches; deſcribing with a ſurprizing likeneſs, every feature of our preſent manners; both in external worſhip, and intrinſic religion. In ch. LIX. The faithful Miniſters of the Reformation ſhew the cauſes of the calamities of the Reformed Church, its deviations from the Goſpel Faith and morality [7], ſpecifying thoſe deviations in ſeveral particulars: and their effects and conſequences, in the decline of public felicity [8]. The remedies of ſo great evils are alſo ſpecified, confeſſing and reverſing all the vices of the times [9]: and, which is ſtill future and perhaps diſtant, when the ſtate of the Reformed Church ſhall be moſt depreſſed, moſt deſtitute of human [10] reſources, then the Son of God will be its deliverer, by a ſignal diſplay of his power [11], in the protection of his people, the deſtruction of his enemies, and the converſion both of the Gentiles and Jews [12]. The certainty of this great deliverance is founded

[7] ℣. 1—8. [8] 9—11. [9] 12—15. [10] 15,16. [11] 17,18. [12] 19—21.

in

in God's federal promiſe of the perpetuity of the Reformed Church, whoſe perfection and univerſality Ch. LX. concludes *this* Prophecy. This defective ſtate of the Reformation includes the whole period from its eſtabliſhment to the fall of Antichriſt; with a general progreſſion, as we hope, towards better things and more virtuous times. The ſcope of this Prophecy is apparent, both from its place and order in the ſeries of predictions; and from its internal characters, which are not applicable either to the idolatrous intercommunity of the Prophet's own times, or to the antichriſtian corruptions of Popery: but are expreſſive of a plauſible exteriour in the national Religion, with very great defects in Faith and Morals, and ending in that deliverance of his Church, which Chriſt ſhall accompliſh in the laſt times [13].

I have not time or ſcope, to particularize the defects of the Proteſtant Churches there predicted; nor ſhould I adventure to ſpecify them, if all private and perſonal regards were not too inconſiderable to be even

[13] Ch. lx—lxiii.

thought

thought of, when we conſider ſuch public and univerſal predictions, as we have the infelicity to ſee actually verified, by the formality, the hypocriſy, the injuſtice, the indevotion, the want of Equity and Chriſtian Love among profeſſed Religioniſts: by the contentions, hereſies, impious doctrines and flagitious manners, of the enemies and corrupters of divine Revelation. Some of the prophetic characters, which reſpect the formality and affected exteriour of Religion, may ſeem more applicable to the laſt age than the preſent: others, more ſuitable to the preſent, than the preceding times of the Reformation. Speculative impiety, falſe philoſophy, the ſophiſtry of irreligion and infidelity, cannot be arraigned with greater force and evidence, than in thoſe figures of the prophetic ſtyle:

LIX. 5. *They hatch cockatrice eggs,*
And weave the ſpider's web:
He that eateth of their eggs dieth,
And that which is cruſhed breaketh
out into a viper.
6. *Their webs ſhall not become garments,*
Neither ſhall they cover themſelves with
their works. Irre-

Irreligion is the ſource of evil: and, in the preſent light and evidence of Revelation, whoſoever deſerts its guidance becomes a corrupt citizen. If he is learned, he corrupts ſociety by ſpecious but always pernicious ſyſtems—of Materialiſm—Rationaliſm—and relaxed Ethics. If he is of the large claſs of the corrupt populace, the great and ſmall Vulgar; he impudently avows his profligate opinions, by gaming, duel, concubinage, forgery, and every diſorder. For there is no reſtraint on the conſcience of that man, who either by his writings or converſation, either by his practice or example, rejects Chriſtianity.

℣. 6. *Their works are works of iniquity,*
And the act of violence is in their hands.
7. *Their feet run to evil,*
And they make haſte to ſhed innocent blood:
Their thoughts are thoughts of iniquity;
Waſting and deſtruction are in their paths.
8. *The way of peace they know not:*
And there is no judgment in their goings:
They have made them crooked paths,
Whoſoever goeth therein ſhall not know peace.

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The ſad effects of practical and ſpeculative irreligion are deſcribed in very awful terms:

v. 9. *Therefore is judgment far from us,*
Neither doth juſtice overtake us—
We wait for light, but behold obſcurity;
For brightneſs, but we walk in darkneſs.—
14. *Judgment is turned away backward,*
And juſtice ſtandeth afar off:
For truth is fallen in the ſtreet,
And equity cannot enter:
15. *Yea, truth faileth,*
And he that departeth from evil maketh himſelf a prey.

He goes on to trace the crimes and the calamities which flow from this bitter ſource of immorality and impiety: and whoever is ſolicitous to obliterate thoſe crimes and avert thoſe calamities from the Proteſtant Churches, cannot have a ſurer guide to conduct his ſteps than this Prophecy of Iſaiah: who particularly ſpecifies the religious obſervance of the Chriſtian Sabbath as one of the beſt means of Reformation [14].

[14] Ch. lviii. 13, 14.

Reli-

Religion itſelf is too often *wounded in the houſe of her friends* [15]. Even the Proteſtant Clergy ſeem ſcarce agreed among themſelves, whether they ſhould teach the DUTIES of an Holy and Chriſtian Life. So far is this antinomianiſm ſpread, that the Chriſtian Ethics are as much relaxed, as they were by the Jeſuites themſelves; and *the people love to have it ſo* [16]. I enter no farther into the unhappy conſideration of the fatal effects both of fanaticiſm and luxury on virtuous practice, than to obſerve that the privileges of Redemption, and the conditions of Salvation are inſeperable in the New Teſtament, which certainly is the moſt MORAL book in the world.

One remedy for this great evil is a judicious plan of preaching the Goſpel: by illuſtrating the life and maxims of Chriſt, and the writings of the Apoſtles, in a manner both popular and critical. The Miniſters of Religion, if they would be ſucceſsful, beſides being *examples of the believers in word, in converſation, in charity, in ſpirit, in faith, in purity* [17], ſhould be very careful

[15] Zech. xiii. 6. [16] Jerem. v. 31. [17] 1 Tim. iv. 12.

not

not to *relax* the duties and temper of the Goſpel; but to oppoſe the ſelfiſh and voluptuous manners of the times, by inforcing *ſpecial* duties; avoiding thoſe unmeaning generalities which reform no one, and deſcending to an exact detail of *each part* of Chriſtian Ethics, leaving no evaſions to pretended ignorance, by the cleareſt practical rules of devotion and euchariſt, of moderation and ſelf-denial, of juſtice and equity, of charity, compaſſion, and alms: preſſing much on the people the ſhortneſs and the moment of life, and the intereſting views of death and judgment, heaven and hell.

Of the peculiar doctrines of Revelation I will only obſerve, that they ſhould be taught in the very words and ideas of Revelation itſelf, eſpecially the divinity and ſacrifice of JESUS CHRIST.

The education of youth ſhould be a great inſtrument of amending manners. Let the ingenuous youth throughout civilized Europe be formed to the ſyſtematic knowledge of the beſt *things*, as well as the beſt

compoſition; through a regulated courſe of annual ſtudies, Grammar, Rhetoric, Poetry, Hiſtory, Arts, Philoſophy, and Revealed Religion.

As a principal improvement in the literary education of the ingenuous youth, permit me to ſuggeſt that it be a Chriſtian education; by laying before them ſelect parts of HOLY SCRIPTURE, in Hebrew and in Greek, and of the beſt ancient Chriſtian Writers. There are exquiſite pieces of Chriſtian Antiquity, which would form the taſte as well as the heart of a ſtudent: and a ſelection might be made from St. Luke and St. Paul; from Minucius, Lactantius, Prudentius, Jerome; Juſtin, Clement, Origen, Chryſoſtom, Baſil, Macarius; and the Poems of Nazianzen, Nonnus, and Syneſius; which might rival in elegance and far exceed in utility the very beſt Claſſics.

Thus have I briefly ſtated ſome obvious means of reviving the zeal and purity of proteſtant Chriſtianity: but alas! the divine preſcience, leaving inviolable our freedom to abuſe his beſt bleſſings, foreſaw that the Reformed and Proteſtant Churches, when

Romiſh perſecution ſhould ſubſide, would *leave their firſt love*, and too well deſerve thoſe characters of the Laödicean ſtate, which probably * was meant to be deſcriptive of our own at preſent. *Theſe things ſaith the Amen, the faithful and true witneſs, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot,—Becauſe thou ſayeſt, I am rich and increaſed with goods, and have need of nothing; and knoweſt not, that thou art wretched, and miſerable, and poor, and blind, and naked. I counſel thee to buy of me gold tried in the fire, that thou mayeſt be rich, and white raiment that thou mayeſt be clothed: —As many as I love I rebuke and chaſten: be* ZEALOUS *therefore and repent.—To him that overcometh, will I grant to ſit with me in my throne, even as I alſo overcame, and am ſet down with my Father in his throne.*

III. The converſion of the heathens, Jews, and mohammedans is predicted as an eſſential in the amplitude and felicity of the Church.

* In hac imagine eccleſiæ Laodicenæ, nobis exhibetur ſtatus eccleſiarum Proteſtantium.

Vitringa. in Apocal. p. 161.

The ſyſtem of African ſlavery is a powerful obſtacle to the humane buſineſs of converſion. A diſtinguiſhed prelate * hath excited the public compaſſion to *mitigate* its horrors: but a politic and peaceful ſect have ſet the example in their own diſtrict of *aboliſhing* it. They have freed their ſlaves, and allow them wages for their labour.

How pleaſing would it be to indulge our hopes, that the preſent General Peace might be improved to extend the glories of the Goſpel to the remoteſt regions of either hemiſphere! and to multiply as well as edify the Churches! How happy, ſhould God diſpoſe and enable the kingdoms of Europe, at this time, to extend the knowledge and influence of the pure Goſpel, among the Gentile inhabitants of the Eaſt and Weſt; that the untutored Indian might derive from Europe the riches of Chriſt, in return for that ill-omened opulence which they have ſhowered on us. In particular, the mild and gentle temper of the Gentoos, and of many caſts and tribes in the vaſt empires of Perſia,

* The Biſhop of Cheſter. Serm. XVII.

Hin-

Hindoſtan, Tibet, and China, their frugal ſimplicity, and their commercial intercourſe with Europe, are prediſpoſing circumſtances very favourable to their illumination by the Chriſtian Faith. But alas! *how ſhall they believe in* HIM, *of whom they have not heard? and how ſhall they hear without a preacher? and how ſhall they preach, except they be ſent? as it is written, how beautiful are the feet of them, that preach the goſpel of peace, and bring glad tidings of good things*[18].

Would it not be practicable, for the Eaſt India Companies, aided by their reſpective Governments here and abroad, to place Proteſtant Miſſionaries, acquainted with the popular languages of the Eaſt, in all their factories; and to favour their communication with the Mohammedans? For this purpoſe, the HOLY SCRIPTURES, eſpecially the New Teſtament may be diſperſed over the Eaſt in Arabic, Turkiſh, and Perſian Tranſlations. Such is my idea of that inſpired book, that it finds it way directly to

[18] Rom. x. 14, 15.

the heart, and conquers unbelief by a more than human energy.

There are circumſtances in the Mohammedan countries favourable to Chriſtianity. In the paſt year 'the Grand Signor hath permitted to all Chriſtians, whether Catholicks, Proteſtants, or Greeks, the free exerciſe of their religion throughout his ſtates. The Catholic merchants highly extol the toleration of the preſent Sultan, and the protection which he grants to all Religions.'

It were eaſy to demonſtrate from the interior conſtitution of the Chriſtian Religion, that it includes all the principles of perſonal and public good. With reſpect to the felicity of nations, a Religion preſcribing moderation, temperance, induſtry, and frugality, will tend to the populouſneſs and competent ſupport of any country in any climate: preſcribing godlike charity, it will mitigate the ſufferings of human nature, and even the inclemency of climate and ſituation. It will alſo promote that firmneſs of mind and body, which averſe to aggreſſion, furniſhes the means of defence.

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The wiſdom and ſublimity of its principles have a direct tendency to improve human reaſon; to excite enquiry, meditation, compariſon; to enable intellect in man to be ſuperior to ſenſe; and thus to re-eſtabliſh the rights of conſcience. The equity and kind affection, that predominate in this Religion, will have the beſt effects on Legiſlation, which, when tempered by Chriſtianity, becomes not ſo much a ſtrict executive juſtice as a kind of protection, aſylum, and chancery, that tempers even puniſhments with lenity, and reforms or prevents vice, as well as protects virtue.

When I conſider the Chriſtian Religion as an inſtitute of happineſs, I do not mean Chriſtianity as it is now practiſed in the world: I do not mean the Popiſh Chriſtianity, which is either a profligate hypocriſy, or a gloomy ſuperſtition, which would exterminate the paſſions by a ſlow and dreadful ſuicide; of which we have memorable examples in ſome of the beſt men of that Communion. I exclude from my ideas of the Goſpel, that antinomian fa-

naticiſm, which make Religion to conſiſt in inexplicable Theories: much leſs, has the libertiniſm of the vulgar Proteſtants, and the cuſtoms of the preſent age, any pretenſions to the name and honours of true Chriſtianity. By this auguſt name I mean that Religion which is deſcribed and exemplified in the New Teſtament, a Religion of perſonal, domeſtic, and public virtue: in which the paſſions are not extirpated, but governed: in which, God is adored through Jeſus Chriſt, with love, admiration, fear, and gratitude: by which Society is continually improved and meliorated; while the individual is daily renewed and prepared both by the bleſſings and adverſities of the preſent life for the endleſs felicity of the future [19].

RECAPITULATION.

This ſeries of Lectures preſents a connected argument for the truth and certainty of Revealed Religion, drawn from the completion of predictions reſpecting Chriſtianity. Lecture I. It was expedient in the firſt place to ſtate the general idea of

[19] 2 Cor. iv. 17. 18.

Inſpiration, and to give a ſhort Hiſtory of Prophecy. Lecture II. we proceeded to eſtabliſh the moſt uſeful Canons of Interpretation; eſpecially that, which addreſſeth itſelf to the ſincere and unvitiated Common Senſe of a wiſe and virtuous Man, reſulting from the natural and obvious coincidence of predictions with events; exemplified in the harmony, between the Religious Prophecies, and the Life of Jeſus Chriſt, whoſe Doctrines as well as Actions are enveloped in the prophetic theology. To theſe Canons were annexed literary obſervations on the myſtic and double ſenſe, on prophetic actions, and the ſymbolic language.

Lect. IV. V. A memorable circumſtance then engaged our attention: that the Divine Author and Doctrine of the Chriſtian Religion were announced to the prophet Daniel in the reign of Cyrus, with an exact ſpecification of the very time of Chriſt's Miniſtry and the year of his Paſſion: with his ſignal judgment on the Jewiſh Nation after 40 years, when *he ſent forth his armies, deſtroyed thoſe murderers, and burned*

burned up their city[20]. The ſeveral characters of Redemption, there diſtinctly revealed were alſo ſhewn to be inapplicable to any civil or ſecular events, and a proper demonſtration that the Religion of Chriſt being divinely predicted was divinely revealed.

Lecture VI. But as the Sealing of Viſion and Prophecy is the principal diſtinction of the promiſed Saviour; this noble argument, drawn from the long ſeries, dependence, and concatenation of the whole prophetic Syſtem, was ſtated, with ſufficient examples to evince the certain concluſion, which follows from that admirable combination of ſeparate proofs, reſulting from predictions of the whole hiſtory of the Meſſiah, and of the moſt refined Doctrines of his Religion.

But in order to illuſtrate the greatneſs and ſanctity of his perſon and character, both human and divine, it was expedient, in Lecture III. to repreſent his virgin-birth and ſublime attributes; and in

[20] Matth. xxii. 7.

Lecture

Lecture VII. the perfect expiation of ſin by his Death and Sacrifice.

Lecture VIII. IX. The agreement of Prophecy and Hiſtory was ſhewn in a general view of the adverſe and proſperous fortunes of the Chriſtian Church, perſecuted both by the pagan and anti-chriſtian powers, yet victorious, progreſſive, univerſal.

Lecture X. We then viewed the Author of our Faith in contraſt to that hoſtile power, which hath ſo long exerted its malevolence, in oppoſition to the philanthropy of Chriſt. This hoſtile power was ſhewn to have been deſcribed by the name and characters of Antichriſt, and, Lecture XI. myſtically by the Jewiſh Prophets under the emblems of idolatrous and tyrannic kingdoms, particularly that of the Commercial State of ancient Tyre, whoſe myſtic allegory was ſhewn to coincide with the ſecularity and mercenary ſpirit of the antichriſtian Church, and with the enormous ambition of its viſible head. It hath been demonſtrated, that the Chriſtian Prophecies have determined thoſe myſtical deſcriptions to

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the City Rome and her eccleſiaſtical Dominion. But the time and limit of theſe Diſcourſes not admitting of a larger detail, one certain character of Antichriſt, Idolatry and Creature-worſhip, together with various Superſtitions, were ſhewn to prevail in that Communion: while the Reformed Church labours under evils of another deſcription, unbelief, hereſy, and relaxed morals. The preſent and laſt diſcourſe, Lecture XII. points out the remedies of thoſe corruptions, the declining power of Antichriſt, and the moral means of advancing the promiſed purity, amplitude, and felicity of the Chriſtian Church, probably on earth, to be completed in the heavenly State.

As the prediction of Events has an evident tendency to produce in all who ſee their completion, at leaſt an hiſtorical faith: the prediction of Doctrines, properly meditated, has a ſtill nobler efficacy, to improve that *hiſtorical* into a conſcientious and *religious* Faith, adapted to its great purpoſe of Salvation. Thus in the famous prophecy of Chriſt's Paſſion [21], not only an hiſtorical

[21] Iſaiah liii.

event

event is foretold, but the cauſes and conſequences of that event are laid open, in a ſeries of Doctrines, proper to exerciſe not merely a faith of credence, but a faith of reliance on the Divine Perſon and Character predicted. In compariſon with each other, the hiſtorical predictions, eſpecially thoſe which are fulfilled in Chriſt, are a groſs and palpable demonſtration, which is ſufficient to bear down the moſt pertinacious unbelief, if reaſon be properly exerciſed: while the dogmatic and ſentimental prophecies are of a finer texture, and require a ſpiritual taſte and diſcernment, to apprehend their evidence, which is ſubſequent to the former kind, and leads to its proper concluſion, not only that JESUS is the Saviour of the World, but that he employs ſuch and ſuch means in effecting the ſalvation of them that believe.

Thus I have laboured to conſtruct a prophetic demonſtration, of the Divine original, eſtabliſhment, and univerſality, of the Chriſtian Religion, under the auſpices of a Divine Perſon, born of a Virgin, dying as a Victim, raiſed to a celeſtial Empire, and

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at length triumphant over the unremitted oppoſition of his malignant Enemy. His Divine Religion hath been occaſionally depicted, as the moſt amiable and perfect ſyſtem of rules and principles, for the advancement of Human Society, as well as ſupernaturally efficacious, to conduct every one of his faithful votaries to all the felicity of which their nature is capable, taking into the conſideration both their mortal and immortal ſtate: and armed with irreſiſtible power to conſign to the hoſtile and malignant party, in their puniſhment, as in their apoſtacy, all ſuch faithleſs and unreformed mortals, who, in their preſent probation, reject their Divine Deliverer, and range themſelves under the ſtandard of Rebellion againſt God and Virtue, whether the profeſſed Infidel, or the diſloyal Chriſtian. The clemency, the ſanctity, the heroiſm of the Divine Mediation have been illuſtrated from the ſacred writings, ſo far as our weak ability could reach ſo exalted themes. Nor were the obſtacles which oppoſe themſelves to a rational belief at all diſſembled or concealed: difficulties, reſulting from the very nature

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of things, from the ſupernatural and miraculous agency, both in the Chriſtian and antichriſtian Scheme. But it hath appeared, on the ſolid grounds of reaſon, that the prophetic evidence is of ſuch force, as to ſurmount all the difficulties, which reſult from the myſterious counſels of the Deity. For, all Prophecy being the Inſpiration of God, a predicted Revelation muſt be true in all its Doctrines however incomprehenſible.

Much might be urged on this topic, and the argument ad verecundiam might be almoſt irreſiſtibly preſſed on human imbecillity, when it attempts to fathom the depths of the Divine Syſtem, whether of Nature, Providence, or Redemption. But you muſt acquieſce in this attempt to aſſert Revealed Religion by reſting the ſtreſs of Demonſtration on the Prophetic Evidence; while a feeble advocate for this nobleſt cauſe regrets that his powers of argument and perſuaſion are not more adequate to its dignity and importance. For, if there be aught in human life

worthy

worthy of a wiſe man's beſt attention, it is to know and obey *the will of* GOD *concerning us in* CHRIST JESUS [22]. And I am perſuaded that ſuch an enquiry, conducted with the candour and diligence, probity and devotion which it demands, will terminate in a firm conviction, that the argument from Prophecy, when rightly and amply ſtated, is of that invincible ſtrength as to ſuſtain the whole weight of THE MYSTERY OF GODLINESS, *a myſtery without controverſy great* and auguſt; GOD MANIFESTED IN THE FLESH by a virgin-birth; JUSTIFIED BY THE HOLY SPIRIT, the author of Miracles, and who ſpake by the Prophets; SEEN OF miniſtring ANGELS; PREACHED UNTO THE GENTILES; BELIEVED ON IN THE WORLD; RECEIVED UP INTO GLORY [23].

[22] 1 Theſſ. v. 18. [23] 1 Tim. iii. 16.

PROOFS

PROOFS AND ILLUSTRATIONS.

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DAUBUZ. p. 474. 'This ſacred book of the Revelation hath been ſealed up for many ages, and did appear to all Chriſtians, who did earneſtly wiſh for the kingdom of God, as an unfathomable Myſtery. But now, ſince the Reformation, God hath opened the eyes of men, and let them ſo much into it, as to conjecture and ground very good hopes, for the glorious approaches of the happy ſtate of the Church.'

That by the more ſure word of Prophecy, St. Peter II. i. 19. points to the Revelation of St. John, was the acute diſcovery of Sir Iſaac Newton in his excellent obſervations on the Apocalypſe, p. 240. and afterwards aſcertained by Biſhop Warburton, D.L. VI. 6. p. 304. and Sermons, Vol. III. diſc. xi. 'The evidence of Prophecy 'is juſtly qualified a *more ſure word* when com- 'pared to miracles, whoſe demonſtrative evidence 'is confined to that age, in which the power of 'them was beſtowed upon the Church: whereas 'the prophecies here meant (namely, thoſe of 'St. Paul and St. John concerning the great 'apoſtacy) are *always* fulfilling even to the laſt 'conſummation of all things, and ſo affording this 'DEMONSTRATIVE EVIDENCE to the men of all 'generations.'

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DAUBUZ. p. 477. 'The meaning is, to exclude all the period of time lapſing between the ſixth and ſeventh trumpets from having any ſhare in the *perfection of that myſtery*: and this is as plain as may be from Rev. xi. 15. that the ſounding of the Seventh Angel ſhall give warning of the very beginning of that great revolution. To explain this, obſerve, that the ſubjunctive mood hath no future in the Greek tongue; and for that reaſon the aoriſtus is uſed, or elſe a circumlocution by the word μελλω, as here, which implies always the time to come. So that ὁταν μελλῃ σαλπιζειν—may be tranſlated here, *when he ſhall have ſounded the Trumpet.* See G. J. Voſſius, de Analog. lib. III. cap. 15.'

VITRINGA, p. 433. though he interprets the Seven Thunders of the VII Cruſades as he reckons them, yet concurs with Daubuz in the ſcope of the prophecy: 'moram nullam temporis eſſe interceſſuram inter clangorem Septimæ Tubæ et oraculorum propheticorum implementum, quod conjunctum eſſet cum pace amplitudine et proſperitate eccleſiæ, deſtructis deſtructoribus Terræ.' He enlarges, as often elſewhere, on this ſublime ſcope of Prophecy. See his fine comment on ℣. 7. p. 434—438. on xi. 15—19. p. 510. ſq.

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Nepos the chief afferter of the literal millennium, was a florid and poetical writer, like our Dr. Burnet. The topic is fuited to men of imagination. See Moſheim. de Reb. Chr. p. 726. and Whitby's judicious treatiſe: who makes it to conſiſt, in the Converſion of the Jews and Gentiles, the Union and Univerſality of the Chriſtian Church: and approves the ſentiment of Oecumenius, ει εν ουρανοις ἡ κληρονομια, μυθωδης ἡ Χιλιοεἰης αποκαἰασἰασις.

The faireſt and moſt reaſonable ideas of Chiliaſm were entertained by the great Mr. Mede. See his Life, §. 21, 22. and his Epiſtles. Dr. Thomas Burnet, in the Fourth Book of his Theory has illuſtrated the ſubject with much erudition, as well as adorned it with his romantic and bold imagination. Of the Ancient Chiliaſt's ſee his vith chapter. His own doctrine is ſummed up in his Review of the Theory: p. 405. Engl. Tranſl. 1719. 'We muſt diſtinguiſh betwixt a *Melioration* of the world, and a *Millennium*. We do not deny a reformation and improvement of the Church, as to peace, purity, and piety. All this may be, and I hope will be, ere long. But the apocalyptical Millennium, or the New Jeruſalem, is ſtill another matter. It differs not in degree only

'from the preſent ſtate, but in a new order of 'things, both in the moral world and in the 'natural. And that cannot be, till we come 'into the *New Heavens* and the *New Earth*. 'Suppoſe what Reformation you can in this 'world, there will ſtill remain many things in-'conſiſtent with the true Millennial State.'

This learned Author's own diſtinction ſhould have taught him, that as the *melioration* of the Church is the proper ſubject of ſuch prophecies as relate to Chriſt's kingdom in *this* world; ſo the proper ſubject of the Millennial Prophecies is the *Celeſtial* State of the Divine Empire. Hence, theſe Prophecies will be impenetrably obſcure, till that ſtate arrives, becauſe we want ideas and expreſſions for *thoſe things which God hath prepared for them that love him*. 1 Cor. ii. 9. from Iſaiah lxiv. 4. As this part of Iſaiah's Prophecies is the original ſource or fountain of St. John's concluding Viſions in the Apocalypſe: a compariſon between them would aſſiſt us in aſcertaining the ſenſe of both.

Iſai. lxv. 17—25. compared with Rev. xxi. xxii.

Vitringa, whoſe genius brightens in his courſe of commenting this prophet, has, I think, entirely demoliſhed Dr. Burnet's airy ſyſtem. p. 911. Ad verum tendenti ſupponendum eſt, Prophetam

ſub

ſub Creatione cœlorum novorum et Terræ novæ non loqui, primo utique ſenſu, de immutatione Statûs Mundi, ſive Cælorum et Terræ, *naturali*; ſed de forma nova ac meliore in ſtatum *Eccleſiæ* inducendâ. Quod ad hypotheſin attinet, quæ ponit, Tellurem, poſt conflagrationem, poſtquam novam adepta fuerit formam, rurſus inhabitatum iri a juſtis ſtatu Paradiſiacæ Felicitatis; cenſeo eſſe inexplicabilem.—Rectè intelligimus, poſſe Eccleſiam curâ Providentiæ divinæ, perduci ad longe perfectiorem in hiſce terris ſtatum; et gaudere Pace, proſperitate, et copia etiam atque abundantia rerum ad vitam et uſum neceſſariarum, ſed abſque ordine Naturæ mutato. Si Naturæ Ordinem mutes, quod facit doctiſſimus Burnetus, turbas omnia. Ecquid enim tanti eſt, Sanctos omnes reſuſcitatos in hiſce terris per M annos bonis terreſtribus ac temporalibus frui ad ſatietatem, ut propterea Naturæ ordo immutandus ſit? An minus habituri eſſent, ſi abſque hoc felicitatis terrenæ millennio protinus in cœlos raperentur? Vis omnis hujus ſententiæ cadit in locum 2 Pet. iii. 7. 13. illuſtratum in Libris Obſervationum, IV. 16. Viderunt prudentiores, et in his Maimonides, M. N. II. 29. Sententiam ſuam hic docte explicans, phraſin *Creationis cælorum ac terræ novæ* eſſe propheticam et metaphoricam.

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The ſcope of the Emperor's Reform may be given in his own words, on declining the compliment of a Statue, offered to him by the inhabitants of Buda. 'When I ſhall have been 'ſucceſsful in my attempts to level all thoſe pre-'judices, which ſtop the progreſs of human rea-'ſon; when every individual ſhall join in a 'common effort to contribute to the ſecurity 'and welfare of the monarchy; when I ſhall 'perceive equity and good order preſiding over 'the courts of juſtice; knowledge increaſed by 'the perfection of the means of acquiring it; 'the common people better informed; the 'clergy more regular in their diſcipline; and a 'ſolid harmony eſtabliſhed between the Civil 'Laws and the Holy Precepts of our Religion: 'when population is enlarged; huſbandry im-'proved; induſtry properly encouraged; when 'manufactures are brought to conſummate per-'fection; and their produce bringing in quick 'and ſafe returns: when, in fine, a free and 'unbounded circulation, pervading all the pro-'vinces, ſhall have opened a wealthy ſource of 'true eaſe and riches; as I wiſh and hope to ſee 'it one day: then perhaps ſhall I deſerve a 'ſtatue.' Vienna, June 23, 1784. ſigned,

JOSEPH.

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Mr. Mede, p. 677, excellently: 'υποκρισις ſignifies diſſimulation—and this word we muſt repeat απο κοινου—for all ſhould be counterfeit. Lying ſhould carry the counterfeit of Truth: the feared conſcience a ſemblance of devotion: the reſtraint of marriage ſhould be but a ſhew of chaſtity: and abſtaining from meats a falſe appearance of abſtinence.'

It is a juſt and fine obſervation of Biſhop Taylor, diſſuaſ. p. 259. 'That the goodneſs of God does ſo prevail over all the follies and malice of mankind, that there are in the Romiſh communion many very good Chriſtians: yet they are not ſuch, as they are Papiſts, but by ſomething that is higher, and before that, ſomething that is of an abſtract and more ſublime conſideration.' Yet, is it uncandid, to ſuſpect the SINCERITY of a Rollin, a Fenelon, or a Paſcal, in their profound reſpect for the dictates of the Church? Such is the artifice of Popery, that it has reformed its principles by the light of the Reformation. But as a ſound judgment of Philoſophy and Reaſon can only be deduced from their unaſſiſted exertions before a Revelation: ſo a true eſtimate of Popery is to be made from Popery in its plentitude of power, without that influx of light which hath beamed upon it ſince and from the Reformation.

PAGE 322.

Anecdotes of the Ruſſian Empire, by W. Richardſon. 1784. 8vo.

Lett. II. p. 15. 207. 'The Ruſſians apprehend, every day in the year is conſecrated to ſome particular Saint. They are convinced, that every individual is under the protection of that holy perſon, on whoſe day he happened to be born; and all of them carry about them a ſmall metal image of their tutelary Saint. Herodotus gives a ſimilar account of the Egyptians.'

'In every houſe and ſhop, you ſee an image of the tutelary Saint: and, in days of religious ſolemnity, a wax candle or two is lighted before him.'

Of the ſlaviſh condition of the Ruſſian peaſants, prieſts, and ſoldiers, See Lett. XXVIII. XXIX. XXX. of the ſame work.

P. 252—254. 'The defects in the national character of the Ruſſians ariſe from want of culture.—Immortal would be the glory of that Soverain, who would reſtore above XX millions of men to the rights of intelligent and rational [I add, of Religious] beings.—It muſt ſtill be the work of time, and muſt be carried on by ſucceſſive changes. But I quit ſuch utopian ſpeculations.'

Travels

Travels by W. Coxe. A.M. 4°. Vol. II. p. 102.

'Many of the parochial Clergy in Ruſſia cannot even *read*, in their *own* language, the Goſpel which they are commiſſioned to preach. Three Volumes of Moral Sermons tranſlated from the Engliſh, French, and German were printing in the Ruſſian Tongue.—The remedy is obvious; the Clergy muſt be better *educated*, better *ſupported*.'

'Few of the Ruſſian merchants and tradeſmen can read or write.' p. 109.

Of the ſerfs or peaſants, p. 111.—'How can a country be ſaid to be civilized, in which domeſtic ſlavery ſtill exiſts?' Agricultural Society, inſtituted 1765. p. 151.

L'Agriculture ne pourra jamais proſperer, là ou l'agriculteur ne poſſede rien en propre. p. 118. from Inſtructions pour le Nouveau Code.

P. 140. 'Many of the Calmuc or Mongol hordes, roving in Siberia, are ſtill plunged in the groſſeſt idolatry, and follow the religion of the Dalai Lama.—Engravings of the moſt remarkable idols are given in Profeſſor Pallas's Travels.'

Tranſlations from the Claſſics, &c. encouraged by the Empreſs, in 1768.

P. 217. Population of the Ruſſian Empire, 22 or 23 millions.

Travels

Travels into Poland, Ruſſia, Sweden and Denmark by W. Coxe, F.R.S. 1784. 4to.

B.III. c.1.p.241. 'In the largeſt villages we obſerved ſchools and other buildings conſtructing at the expence of the Empreſs, and alſo churches with domes, intended for the Poliſh diſſidents of the Greek ſect and the Ruſſians who chuſe to ſettle in the country.' P.

P.291. 'At Moſcow are above 1000 churches, with rude *pictures* of Saints; no *carved* images being admitted within the churches.'

B. IV. ch. 1. p. 436. From Moſcow to Peterſburgh. 'Every houſe is provided with a picture of ſome Saint coarſely daubed upon wood, which frequently reſembles more a Calmuc idol, than the repreſentation of a human head: to this the people pay the higheſt marks of veneration.' See p. 454.

P. 439. 'Their progreſs towards civilization is very inconſiderable, and many inſtances of the groſſeſt barbariſm fell under our obſervation.' Of their inceſtuous marriages. ibid.

PAGE 326.

Of how great utility in refining and ſimplifying the *ſpeech* of mankind, and conſequently their *reaſon*, would be pure and exact tranſlations of the Bible into the principal dialects, eſpecially, verſions of the New Teſtament, liberally and copi-

copiouſly diſperſed, we may collect from a very curious Memoir of Profeſſor Pallas, in the Gentleman's Magazine, 1785. p. 693.

'The Empire of Ruſſia, which extends over a great part of Aſia, a country unknown to the learned till the time of Peter the Great, certainly contains more nations and people, languages and dialects, than any other kingdom in the world. The narrow ſpace of Caucaſus, inhabited by a people few in numbers, and contiguous to each other, unites more than twenty-two dialects of eight or nine different languages. Siberia, which is much larger, affords a ſtill greater number; and the peninſula of Kamtchatka alone, whoſe population at the time of its diſcovery by the Ruſſians ſeemed only to have commenced, contained nine various dialects of three heterogeneous languages. Moſt of theſe languages are much more ſtrongly marked, and have much leſs reſemblance to each other, and all thoſe of Europe, than the European languages have retained of the Ancient Celtic.'

PAGE 333.

ביצי צפעוני בקעו .5.ע
וקורי עכביש יארגו

Vitringa. p. 783. Utrumque emblema eodem tendit, et clariſſime ante oculos ponit *profana philoſophemata*, fœtus cogitationum et meditationum

num animi, ſubtiliter et artificioſe contexta ex varia cogitationum ſerie, ſubinde per modum longioris ratiocinationis ex hypotheſibus aſſumptis deducta, et ad formam demonſtrationis ſubtiliter compoſita, quæ ad primam ſpeciem occultant peſtilens quid, quod intus latet, et incautos fallit; ſed preſſa ab his, qui ea examini diligentiori committunt, deprehenduntur continere merum ac lethiferum virus; et ad uſum, ad quem ordinata videbantur, hoc eſt, ad veritatem ſolide adſtruendam, et veram Religionem diſtinctius percipiendam, nihil valere: cujuſmodi philoſophemata producerentur, publice vulgarentur, et excluderentur in illis communitatibus, quæ Romanenſem communionem deſeruerant, et quoque ab aliquibus illorum, qui earum partem faciebant; magno eccleſiæ ſcandalo, et multorum exitio.

Nemo, non plane ignarus profanorum omnis generis fœtuum et ſophiſmatum, quæ pro infinita quâdam ſcribendi licentia et luxurie, quæ in florentibus proteſtantium terris dominatur, protruſa atque excluſa ſunt, hiſce circiter ſeptuaginta annis: non facile per ſe adverterit, quorſum reſpexerim—ut poſt et præter innumeras hypotheſes, auctoritati Scripturæ S. plane injurias, non contemnendo ingenio, et variæ ſæpe eruditionis literariæ ſuco, induſtrie ac ſubtiliter inſtructas ornataſque, prodierint integra ſyſte-

mate

mata profanorum philoſophematum, per modum demonſtrationum mathematicis uſitatarum, doloſe ac fraudulenter, licet ſubtiliter, contexta, ad incautos implicandos ſtudioſe adornata; exeuntia tandem in merum atheiſmum; luxata omni Verbi Divini auctoritate; ſoluto omnis ſocietatis civilis vinculo; et ſanctiſſima fide proſtituta atque irriſa.—Qui ſpecimina deſiderat, adire poterit Joh. Micrælii Hiſtoriam Eccleſiaſticam, auctam a Dan. Hartnaccio; Lipſ. 1699. 4to.

Both the Prophet and his Commentator expreſs themſelves, as if they wrote in fæce Romuli, in the very dregs of the XVIIIth century.

PAGE 341.

Our late voyages have diſcovered a fifth part of the world, (New Holland*) of larger extent than any country that does not bear the name of a Continent. Introd. to Capt. Cook's laſt voyage, p. xv. The form and extent of our earth is now well known: and to borrow the words of the judicious Editor of the laſt Voyage to the Pacific Ocean, p. lxxvii. 'Who knows, but that our late voyages may be the means appointed by Providence, of ſpreading in due time the bleſſings of civilization amongſt the numerous Tribes of the South Pacific Ocean; of aboliſhing their horrid repaſts and their horrid rites, and of

* By far the largeſt Iſland in the whole world, I. p. 164.

laying

laying the foundation for future and more effectual plans, to prepare them for holding an honourable ſtation among the nations of the earth? Our having as it were brought them into exiſtence by our extenſive reſearches, will ſuggeſt to us freſh motives of devout gratitude to the Supreme Being, for having bleſſed *us* with advantages hitherto withheld from ſo great a proportion of the human race; and will incite us to perſevere in every attempt to be his inſtruments in reſcuing millions of our fellow-creatures, from their preſent ſtate of humiliation.'

Give me leave to ſuggeſt, that ſhips on voyages of diſcovery ſhould be furniſhed with Chaplains, well qualified and well encouraged to make obſervations on Religion and manners of the barbarians, and to take opportunities of diſcovering the Chriſtian Religion to them.

Of the Religion of the Friendly Iſland, ſee B. II. ch. xi. p. 403. 'The Supreme Author of moſt things they call Kullafootonga, who, they ſay is a female, reſiding in the ſky, and directing the thunder, wind, rain, and all the changes of the weather. They alſo admit a plurality of inferior deities: one, who is the god of the clouds: another, who has the government of the ſea, &c. The ſame religious ſyſtem does *not* extend all over the cluſter of the Friendly Iſles. They do not worſhip any thing, that is the

the work of their own hands, or any visible part of the creation: and they have (what the author calls, perhaps inconsiderately) *proper* sentiments about the immateriality and the immortality of the Soul;' they call it 'life, a divinity, or invisible being.' Here is a good basis for instruction, first in Natural, then in Revealed Religion.

Capt. James King, in the 3d Volume of the Voyage to the Pacific Ocean, p. 368. 'Besides the mildness of their government, the Russians have a claim to every praise for the pains they have bestowed, and which have been attended with great success, in converting the Kamtschadales to Christianity, there remaining, at present, very few idolaters among them. If we may judge of the other Missionaries, from the hospitable and benevolent Pastor of Paratounca (who is a *native* on the Mother's side) more *suitable* persons could not be set over this business. It is needless to add, that the religion taught is that of the Greek Churches. Schools are likewise established in many of the ostrogs [villages] where the children of both the natives and Cossacks are *gratuitously* instructed in the Russian *language*.' These passages contain excellent hints on the subject I am recommending: and should have the more weight, as they come from so intelligent an observer,

Qui mores hominum multorum vidit et urbes.

P. 380. 'The inhabitants of as many of the iſlands as are brought under the Ruſſian dominion, are, at preſent, converted to Chriſtianity. And probably the time is not very diſtant, when a friendly and profitable intercourſe will be brought about between Kamtſchatka and the whole of this chain of iſlands; and which will draw after it a communication with Japan itſelf.'

PAGE 338.

Rev. xviii. 1. *And after theſe things, I ſaw another angel come down from heaven, having great power; and the earth was lightened with his glory.* The dawn of this bright day, which ſucceeded to the darkneſs of antichriſtian barbariſm and ignorance, was the revival of learning. The Council of Vienne, A. 1311*, conſidering the ill-ſucceſs of the Cruſades in converting the infidels, decreed, that the Oriental Languages, the Hebrew, Syriac, Chaldee, Arabic, and the Greek, ſhould be taught in public ſchools: and that the Sacred Scriptures in thoſe languages ſhould be applied to the converſion of the Saracens. This noble deſign had little or no effect in ſo dark an age, when all traces of foreign Literature had diſappeared in the Latin Church.

* Heidegger. hiſt. papatûs. §. CXLII.—et M. B. M. diſſ. XVII. §. XVII.—

In

In the next age, Univerſities and Schools were founded and reſtored: and on the taking of Conſtantinople, Nicolas V. humanely and liberally patronized and protected the fugitive Greeks.

But in the very epoch of the Reformation, by a ſingular Providence, Cardinal Ximenes immortalized his name by publiſhing at a vaſt expence the Complutenſian Bibles, begun A.1515. From this time, the day of Reformation dawned, and the day-ſtar aroſe in men's hearts.

At the ſame time Eraſmus gave his firſt Edition* of the New Teſtament, ſoon followed by his diffuſe and eloquent Paraphraſe. Theſe publications were perhaps no leſs inſtrumental in ſpreading the Reformation, than the zeal of Luther, who nobly diſtinguiſhed his retreat by a popular Tranſlation of the Scriptures.

1. In Biblical Learning, we have now attained to that period, which furniſhes the beſt materials for improved Editions, Comments, and Tranſlations of the Holy Scriptures. In the laſt age,

* Eraſmus himſelf publiſhed five editions of the New Teſtament, 1516. 1519. 1522. 1527. 1535. which laſt is reprinted in the VIth Vol. of his Works, 1705. His Paraphraſes were firſt printed, 1517. 1522.

Luther publiſhed his German tranſlation, in parts, from 1517 to 1532. Jo. Vogtii catalogus libr. rarior. p. 103. 262.

two illuſtrious Engliſh Prelates formed and executed thoſe great deſigns, the Polyglot Bible, and the Sacred Critics. Works of the ſame kind ſhould be printed, at leaſt once in every century. The Text and Verſions of Scripture are now in a condition, to form a far more perfect Polyglot. The Sacred Critics ſhould contain ſuch Comments and Diſſertations, as are not in the former Collections; and ſuch, of all times, as deſerve to be perpetuated; among others, the beſt rabbinical Commentaries with correct tranſlations.

Among other reaſons for Biblical Collections, the expence, and number, and bulk of the principal Editions and ſeparate Comments, is ſo great, as to make them inacceſſible to private Clergymen till it is *too late* to read them. That moſt uſeful edition of the Hebrew Bible by Michaelis, at Hall, 1720, is printed on ſo minute a type, as to be ſcarce legible to any but the ſtrongeſt and cleareſt eye. All the Hebrew Bibles might be combined and repreſented in one edition, thoſe of Michaelis and of Kennicott being the baſis of the new edition, which ſhould include all the variations, &c. from the firſt impreſſion to the preſent time.

It were to be wiſhed, that ſome portion of that wealth and patronage which falls in ſo abundant ſhowers on the voluptuary arts,

might fertilize the neglected fields of Literature; and be employed especially in encouraging Oriental and Biblical Studies, which by a strange fatality, have been often ruinous to their most assiduous cultivators, as Le Jay, Castel, and many others.

2. The Writings of the Christian Fathers should form part of a system for illustrating the Scriptures: and it is to be regretted, that they should have been generally pressed into the service of Superstition by Popish Editors. There are many desiderata in this Class, and such Authors as Eusebius, and several of the Lower Empire, Photius, &c. merit more complete editions.

3. The Greek philosophy, the noblest effort of human reason, has been so little attended to, that more than two centuries have elapsed since the publication of the works of Plato, which should be republished with all the platonists. Such an undertaking would be worthy of a splendid University: and the edition of Aristotle and the Peripatetics might at the same time occupy some other seat of Learning.

By distributing such designs to various places, a few years would be sufficient to complete them.

4. The learned Profeſſions might be engaged in giving complete Editions of the Ancient Juriſprudence—the Ancient Medical Writers —the Greek Mathematicians—

5. Hiſtory might be formed into a complete and regular ſeries, aſcertaining the Chronology; and giving the greater departments, the Roman, for inſtance, in its proper connexion.

6. The ancient Geographers, whoſe beſt editions are rare and imperfect, might be reprinted in one collection, illuſtrated with Maps and the Nummi Urbium et Populorum.

7. We have not yet a complete edition of Homer, illuſtrated with Comments and Antiquities. There are many good ſcholars, who never *ſaw* the Commentaries of Euſtathius.

How elegant a work would be the Greek Drama, with all the Scholia, and the beſt Criticiſms!

How uſeful, the Greek Orators, of the Three Succeſſions!

To accompliſh theſe and other deſigns, would be the proper uſe of Royal Libraries and Typographies, ſuch as that of the Louvre, ſo magnificently eſtabliſhed by Cardinal Richlieu.

Solid

Solid Literature would be beſt promoted by Typographical Societies, under the auſpices of Princes and Government, in capital Cities and Univerſities, wherever there are great Libraries printed and manuſcript. The Ancient Learning, and the Literature of their reſpective States and Languages, and the beſt original and inventive Writers, and ſuch as have enlarged the bounds of Science, ſhould exerciſe the nobleſt of the arts, and, methodized in order of time and ſubject, ſhould proceed from the preſs with the utmoſt attainable degree of correctneſs, beauty, and arrangement.

My idea is to repreſent the *preſent* ſtate of Literature, without that anxious diligence of collating and commenting, which on any conſiderable writer would occupy a whole life. Sure I am, that Ancient Literature ſo methodized would very much ſhorten our labour, at the ſame time that it would extend true Science.

Iſocrates, in Evagorâ. p. 73. Τας επιδοσεις ὁρωμεν γινομενας, και των τεχνων και των αλλων ἁπαντων, ου δια τους εμμενονλας τοις καθεςωσιν, αλλα δια τους επανορθουνλας, και τολμωνλας αει τι κινειν των μη καλως εχονλων.

THE

The Prophetic Æra of the New Testament.

The Ist Century.

Auguſtus	A.D. 31			Converſion of the Roman Church, 34
Tiberius	15			
Caligula	37			
Claudius	41			
Nero	55			Their numbers, and their faith celebrated throughout the world, 60
Galba	68			
Otho. Vit. Veſpaſ.	69	*Biſhops of Rome.*		
Titus	79	Linus	67	
Domitian	81	Anacletus	78	
Nerva	96	Clement I.	91	
Trajan	98	Euariſtus	100	

IId Century.

Antoninus Pius	130	Alexander I.	108	
M. Aurelius	161	Sixtus	116	
Commodus	180	Teleſphorus	126	
Pertinax, &c.	193	Hyginus	137	
Severus	194	Pius I.	141	
		Anicetus	157	
		Soter	168	
		Eleutherus	177	
		Victor	192	Victor cenſures the Aſian churches 195

IIId Century.

Caracalla	211	Zephyrinus	201	
Macrinus	217	Calixtus I.	219	
Heliogabalus	218	Urban I.	224	
Alex. Mamæa	222	Pontianus	231	
Maximin	235	Anterus	235	
The Gordians	236	Fabianus	236	
Gordian jun.	238	*A vacancy* 1 y. 6 m.	250	
Philip	244	Cornelius	251	St. Cyprian aſſerts the parity of Biſhops 251
Decius	249	Lucius	253	
Gallus. Voluſian	251	Stephen I.	255	Stephen aſſumes the right of appeal to the Roman Church: and lords it over the Spaniſh, African, and Eaſtern Churches 250
Gallienus	254	Sixtus II.	257	
Claudius II.	268	Dionyſius	259	
Aurelian	270	Felix	271	
Tacitus	275	Entychian	275	
Probus	276	Caius	283	
Carus	282	Marcellinus	296	
Dioclesian	284			

IVth Century.		*Patriarchs of CP.*		*Biſhops of Rome.*		
Conſtantius Chl.	304	Metrophanes	307	Marcellus	304	
Conſtantine M.	306	Alexander	317	Euſebius	309	
Conſtantius	337	Paulus	340	Melchiades	311	
Julian	361	Euſebius	341	Sylveſter	314	Conſtantine by his
Jovian	363	Macedonius	343	Marcus, 8 m.	336	bounties corrupts
Valens	364	Eudoxius	360	Julius	336	theRom.Church
Theodoſius M.	379	Demophilus	370	Liberius	352	Marcus exalts the
Arcadius	395	Evagrius	372	Damaſus	367	ſee of Rome
		Gregorius Naz.	381	Siricius	385	Liberius favours
Weſtern Empire.		Nectarius	381	Anaſtaſius	398	the Arians
Valentinian I.	364	Jo. Chryſoſtome	400			
Gratian	367	*depoſed*	403			
Valentinian II.	375	*died*	407			
Eugenius	392					The Martyrs were invoked
Honorius	395					

Vth Century.						*Viſigoths.*
Valentinian III.	424	Arſacius	404	Innocent I.	402	Alaric
Maximus. Avitus	455	Atticus	406	Zoſimus	417	Ataulfus
Majorian	457	Siſinnius	425	Boniface I.	418	Wallia
Severus	461	Neſtorius	428	Celeſtine	423	Theodoric
Interregnum	465	Maximianus	431	Sixtus III.	432	
Anthemius	467	Proclus	434	Leo I.	440	*Vandals.*
Olybrius	472	Flavian	446	Hilary	461	Gunderic
Glycerius	473	Anatolius	451	Simplicius	467	Genſeric
Nepos	474	Gennadius	458	Felix II.	483	Hunneric
Auguſtulus	475	Acacius	471	Gelaſius	492	Gundebaud
		Flavitas	489	Anaſtaſius II.	496	Thraſimund
Eaſtern Empire.		Euphemius		Symmachus	498	
Theodoſius II.	408	Macedonius				
Marcian	450					
Leo the Thracian	457					
Leo the younger	474					
Zeno	474					
Anaſtaſius	491					

Kings of Italy.

Odoacer	476
Theodoric	493

Innocent I. claims the right of Appeals to Rome
The three next Popes augment the Papal Power.
Leo I. claims the Primacy
The Council of Chalcedon decrees τα ισα πρεσβεια
Felix excommunicates Acacius, Patriarch of CP.
Gelaſius claims the ſupremacy, jure divino

VIth Century.

Greek Emperors.		*Patriarchs of CP.*		*Biſhops of Rome.*		
ſtin I.	518	Timotheus	512	Hormiſdas	514	augments his power.
ſtinian I.	527	Joh. Cappadox	517	John I.	523	impriſoned by Theodoric.
ſtin II.	565	Epiphanius	520	Felix IV.	526	
berius II.	578	Anthimus	535	Boniface II.	530	
auricius	582	Mennas	536	John II.	532	
		Eutychius	552	Agapetus	535	
		Joh. Scholaſticus	565	Sylverius	536	
		Eutychius reſtored	577	Vigilius	537	The Italian biſhops proteſt againſt Vigilius.
		Joan. Neſteutes	582	Pelagius	555	
		Cyriacus	595	John III.	560	
				Benedict I.	574	
				Pelagius II.	578	
				Gregory I.	590	

ſtinian ſubjects the Eaſtern clergy to he Roman See 532

n aſſumes the title of œcumenical Patriarch 580

VIIth Century.

ocas	602	Thomas diac.	606	Sabinian	604
aclius	610	Sergius	610	Boniface III.	606
eral Emperors	641	Pyrrhus	639	Boniface IV.	608
ſtans II.	642	Paulus preſb.	641	Deuſdedit	615
ſtantine Pogonatus	668	Pyrrhus reſtored	654	Boniface V.	619
		Petrus diac.	655	Honorius I.	625
inian II.	685	Thomas diac.	667	Severinus	640
ntius	694	John	669	John IV.	640
imarus	697	Conſtantine	674	Theodore	642
erius	698	Theodore	676	Martin I.	649
		George	678	Eugenius I.	654
		Theodore reſtored	683	Vitalian	657
		Paul	686	Adeodatus	672
		Callinicus	693	Donus I.	676
				Agatho	678
				Leo II.	682
				Benedict II.	684
				John V.	685
				Conon	686
				Sergius I.	687

hammed began his impoſture 606, in he very year when Phocas gave Pope oniface III. the title of Univerſal Biſhop.

VIIIth Century.

Greek Emperors.		*Patriarchs of CP.*		*Bishops of Rome.*
Juſtinian reſtored	704	Cyrus	705	John VI.
Philippicus	711	John	711	John VII.
Anaſtaſius II.	713	Germanus	715	Siſinnius
Theodoſius III.	715	Anaſtaſius	730	Conſtantine
Leo Iſauricus	717	Conſtantine	754	Gregory II.
Conſtantine VI.	741	Nicetas	766	Gregory III.
Leo IV.	775	Paul	780	Zachary
Conſtantine VII.	780	Taraſius	785	Stephen elect
Irene	797			Stephen II.
				Paulus I.

Pepin makes the Pope a temporal prince 756
Conteſts concerning Image-worſhip 725—794
Charlemagne enriches the Roman Church, and confirms the Papal Supremacy, monaſtic vows, pilgrimages, canonizations, &c. 800

IXth Century.

				Emperors of the Weſt		
Nicephorus	802	Nicephorus	806	Charlemagne	800	Stephen IV.
Michael I.	812	Theodorus	815	Louis leDebonnaire	814	Paſcal I.
Leo Armenus	813	Antonius	821	Lotharius	840	Eugenius II.
Michael II.	821	John	832	Louis II.	855	Valentine
Theophilus	829	Methodius	842	Charles le Chauve	875	Gregory IV.
Michael III.	842	Ignatius	846	Charles le Gros	880	Sergius II.
Baſil the maced.	867	Photius	858	Louis III.	900	Leo IV.
Leo philoſ.	886	Ignatius reſtored	868			Pope Joan
		Photius reſtored	878			Benedict III.
		Stephen	886			Nicholas
		Antonius	893			Hadrian II.
		Nicolaus	895			John VIII.
						Martin II.

Irene 787, and Theodora 842, eſtabliſh idolatry by Law.
The VIIIth General Council, in favour of Photius 879
The Popes forge the Decretals, and the donations of Conſtantine, Louis, Otho 900

Hadrian III.
Stephen V.
Formoſus
Boniface VI.
Stephen VI.
Romanus
Theodore II
John IX.
Benedict IV.

Xth CENTURY.

Emperors of the East.		*Patriarchs of CP.*		*Emperors of the West.*		*Bishops of Rome.*	
Alexander	911	Euthymius	906	Conrad	912	Leo V. Christopher	903
Constantine IX.	912	Nicolas restored	911	Henry the fowler	920	Sergius III.	904
Romanus	919	Stephanus	925	Otho the Great	936	Anastasius III.	911
Romanus II.	959	Trypho	928	Otho II.	973	Lando	913
Nicephorus phocas	963	*Vacancy*	931	Otho III.	983	John X.	914
John Tzimisces	969	Theophylact	933			Leo VI.	928
Basil II. and		Polyeuctus	956			Stephen VII.	929
Constantine X.	975	Basilius	970			John XI.	931
		Nicolaus	983			Leo VII.	936
		Sisinnius	996			Stephen VIII.	939
		Sergius	999			Martin III.	944
						Agapetus II.	946
						John XII.	956
						Leo VIII. antipope	964
						Benedict V.	964
						John XIII.	965
						Benedict VI.	972
						Donus II.	974
						Benedict VII.	975
						John XIV.	984
						Bonif. VII. antipope	985
						John el. & John XV.	985
						Gregory V.	996
						John XVI.	997
						Sylvester II.	999

The lowest depression of true Religion in the Western Church, A. 1000 for 150 years, in a continued succession of 50 Popes, there was scarce one pious and virtuous man. See Abp. Tillotson's Rule of Faith, Part III. §. vii.

XIth CENTURY.

Romanus III.	1028	Eustathius	1019			John XVII.	1003
Michael IV.	1034	Alexius	1026	*The Frank and Suabian*		Sergius IV.	1009
Michael V.	1041	Michael	1043	*Emperors.*		Benedict VIII.	1012
Constantine XI.	1042	Constantine	1059	Henry II.	1002	John XVIII.	1024
Theodora II.	1054	Jo. Xiphiline	1064	Conrad II.	1024	Benedict IX.	1034
Michael VI.	1056	Cosmas	1075	Henry III.	1039	Gregory VI.	1044
Isaac Comnenus	1057	Eustratius	1081	Henry IV.	1056	Clement	1046
ConstantineDucas	1059	Nicolaus	1084			Damasus II.	1048
Romanus IV.	1068					Leo IX.	1049
Michael VII.	1071					Victor II.	1054
Nicephorus bot.	1078					Stephen X.	1058
Alexis Comnenus	1081					Nicholas II.	1059
						Alexander II.	1069
						Gregory VII.	1073
						Victor III.	1086
						Urban II.	1088
						Pascal II.	1099

Berenger asserts the true doctrine of the Eucharist 1050

Urban II. proclaims the first Crusade 1095

XIIth Century.

Emperors of the Eaſt.

John Comnenus	1118
Manuel Comn.	1143
Alexis Comn.	1180
Andronicus C.	1183
Iſaac Angelus C.	1185
Alexis III.	1195

Patriarchs of CP.

Jo. hieromnomon	1111
Leo	1134
Michael	1143
Coſmas	1146
Nicolaus	1147
Theodotus	1151
Neophytus	
Conſtantine	
Lucas	1155
Michael	1169
Charito	1177
Theodoſius	1178
Baſilius	1183
Nicetas	1186
Leontius	1190
Doſitheus	1191
George Xiphilin	1192
Jo. Camarerus	1199

Emperors of Germany.

Henry V.	1106
Lotharius Saxo	1125
Conrad III.	1138
Frederic Barbaroſſa	1152
Henry VI. aſpor.	1190
Philip	1198

Kings of England.

Henry I.	1100
Stephen	1135
Henry II.	1154
Richard I.	1189
John	1199

Kings of France.

Louis VI. le Gros	1108
Louis le Jeune	1137
Philippe VII. Auguſte	1180

Biſhops of R

Gelaſius II.	
Calixtus II.	
Honorius II.	
Innocent II.	
Celeſtine II.	
Lucius II.	
Eugenius III.	
Anaſtaſius IV.	
Adrian IV.	
Alexander III.	
Lucius III.	
Urban III.	
Gregory VIII.	
Clement III.	
Celeſtin III.	
Innocent III.	

Gratian compiles the Decretals

XIIIth Century.

French Emperors.

Baldwin	1204
Henry	1206
Peter de Courtenay	1217
Robert	1220
Baldwin II.	1228

Emperors of Nice.

Theodore Laſcaris	1204
John Ducas III.	1222
Theodore	1255
John IV.	1258
Michael	1259
Andronicus Palæologus	1283

Emperors of Germany.

Otho IV.	1208
Frederick II.	1220
William	1250
Interr. 17 y.	1256

Auſtrian Family.

Rodolph of Hapſburg	1273
Adolphus	1291
Albert I.	1298

Kings of France.

Lewis VIII.	1223
St. Louis IX.	1226
Philip III. le hardi	1270
Philip IV. le bel	1285
John	1293

Honorius III.
Gregory IX.
Celeſtin IV.
Innocent IV.
Alexander IV.
Urban IV.
Clement IV.
Vacancy, 2 years.
Gregory X.
Innocent V.
Adrian V.
John XXI.
Nicolas III.
Martin IV.
Honorius IV.
Nicolas IV.
Vacancy, 2 years.
Celeſtine V.
Boniface VIII.
makes the pap
abſolute.

Of the Latin and Greek Patriarchs for 58 years, ſee Fabric. B. G. VI. 737.

Titular French Emperors.

Fabric, p. 739

Patriarchs of CP.

Arſenius	1261
Germanus	1267
Joſeph	1268
Jo. Veccus	1275
Joſeph reſtored	1283
George	1283
Athanaſius	1290

Innocent III. augments the Papal Power and Superſtition, eſtabliſhes the Inquiſition, Tranſubſtantiation, Confeſſion, and the Orders of Dominicans, Franciſcans, Mendicants,

The Santa Caſa 1291

XVth Century.

Emperors of the East.

ronicus III.	1320
Palædog	1341
antacuzenus	
elPalædegus	1391

Turkish Sultans.

than	1298
na	1325
rat I.	1358
et I.	1389

Patriarchs of CP.

John	1293
Athanasius restor.	1302
Vacancy	1310
Nipho	1312
Jo. Glycys	1316
Gerasimus	1320
Esaias	1323
Jo. Calecas	1333
Isidore	1347
Callistus	1350
Philotheus	1354
Macarius	1377
Nilus	1380
Antonius	1388
Callistus	1396
Matthæus	1397

House of Austria.

Henry of Luxembourg	1309
Louis IV.	1314
Charles IV.	1347
Wenceslaus	1378
Rupert	1400

Kings of France.

Louis X. Hutin	1314
Philip V.	1316
Charles IV.	1321
Philip VI.	1328
John II.	1351
Charles V.	1364
Charles VI.	1380

Bishops of Rome.

Benedict XI.	1303
Clement V.	1305
John XXII.	1316
Benedict XII.	1334
Clement VI.	1342
Innocent VI.	1352
Urban V.	1362
Gregory XI.	1370
Urban VI.	1378
Boniface IX.	1389
The Popes at Avignon	1305—1377
The Great schism	1378
Dante	1321
Petrarch	1350
Wiclif	1360

th Century.

Emperors.

Palæologus	1424
antine P.	1448
kenMay 29,	1453

oman Emperors.

an	1403
	1410
met	1413
rat II.	1421
met II.	1451
et II.	1481

Patriarchs of CP.

Euthymius	1410
Joseph II.	1416
Metrophanes	1440
George	1445

Post captam CP.

Geo. Scholarius	1454
Isidorus, &c.	1460
Maximus, &c.	1480

German Emperors.

Sigismond	1410
Albert II.	1438
Frederic III.	1440
Maximilian I.	1493

Innocent VII.	1404
Gregory XII.	1406
Alexander V.	1409
John XXIII.	1410
Vacancy 3 years	1414
Martin V.	1417
Eugenius IV.	1431
Nicolas V.	1447
Calixtus III.	1455
Pius II.	1458
Paul II.	1464
Sixtus IV.	1471
Innocent VIII.	1484
Alexander VI.	1492

iis, of Pisa	1409
of Constance	1414
of Basle	1431
of Florence	1438
tion of Printing by Gutenburg	1440
as V. patronizes Literature	1450

XVIth Century.

Ottoman Emperors.		*Patriarchs of CP.*		*German Emperors.*		*Bishops of Rom*
Selim	1512	Pachomius, &c.	1512	Charles V.	1519	Pius III.
Soliman II.	1520	Metrophanes	1566	Ferdinand I.	1558	Julius II.
Selim II.	1566	Jeremias	1572	Maximilian II.	1564	Leo X.
Amurat III.	1574	Theoleptus	1587	Rodolph II.	1576	Adrian VI.
Mahomet III.	1595	Matthæus	1594			Clement VII.
		Neophytus	1599			Paul III.
		Matthæus	1600			Julius III.
		Raphael				Marcellus II.
						Paul IV.
						Pius IV.
						Pius V.
						Gregory XIII.
						Sixtus V.
						Urban VII.
						Gregory XIV.
						Innocent IX.
						Clement VIII.

Council of Lateran	1512—1517
Luther and Zuinglius	1517
Council of Cologne	1536
Council of Trent	1545—1563
Massacre of Paris	1572
Edict of Nantz restores the Peace of Religion	1598

XVIIth Century.

Achmet I.	1604	Cyrillus Lucaris		Matthias	1612	Leo XI.
Mustapha Osman	1617	*vicario nomine,*	1600	Ferdinand II.	1619	Paul V.
Amurat IV.	1623	Cyr. Luc. Patr.	1621	Ferdinand III.	1637	Gregory XV.
Ibrahim	1640	*strangulatus*	1637	Leopold	1658	Urban VIII.
Mahomet IV.	1655	Parthenius	1639			Innocent X.
Soliman III.	1687	Gabriel	1657			Alexander VII.
Achmet II.	1690	Clemens	1662			Clement IX.
Mustapha II.	1695	Dionysius	1671			Clement X.
		Callinicus	1687			Innocent XI.
		Gabriel	1700			Alexander VIII.
						Innocent XII.

Massacre in the Valteline	1620
Victories of Gustavus Adolphus	1630
The Irish Massacre	1641
Massacre in Piedmont	1655

XVIIIth Century.

		Czars.				
Achmet III.	1703	Peter the Great	1682	Joseph I.	1705	Clement XI.
Mahomet V.	1730	Catharine I.	1725	Charles VI.	1711	Innocent XIII.
Osman III.	1754	Peter II.	1727	Charles VII.	1741	Benedict XIII.
Mustapha III.	1757	Anne	1730	Francis I.	1745	Clement XII.
Abdhal Ahmet	1774	John III.	1740	Joseph II.	1765	Benedict XIV.
		Elizabeth	1741			Clement XIII.
		Peter III. 6mo.	1762			Clement XIV.
		Catharine II.	1762			Pius VI.

THE END.

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